

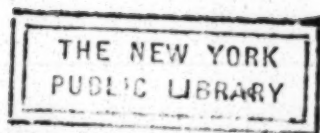


# Commō

places of scripture  
ordzely and after a com  
pendious forme of tea  
ching, set forth with no  
litle laboure, to y great  
profit & help of all suche  
Students in Gods word as  
haue not had longer ex  
cise in the same, by the  
right excellent cler  
ke Eras. Sar  
cerius.

Translated in to En  
glish by Richard  
Taucerner.





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To the most hygge, & most  
excellent pynce Henry the VIIII.  
by the grace of God Kyng of Englande  
& of Fraunce, defensor of the fayth: Lorde  
of Irelande, and in erth supreme heed im  
mediatlye vnder Christ of the church of  
Englande and Irelande, his most  
humble subiect and seruaunte  
Rycharde Tauerner wil  
sheth all felicite and  
helthe.



Vuers mortal men  
which either knew not  
or of weyknes perfect  
ly considred not Christ  
(most drad & most gra  
cious soueraigne lord)  
haue diuerslye labou  
red to seke the immor  
tal name and memory: Of whiche some  
because they coulde not atteyn it by theyr  
worthy actes, haue sought thesame by vñ  
worthy and most heynous crymes, as  
Pausanias, which only to get him a per  
petual name, slewe the myghty & victo  
rious King Philip of Macedonia, as al  
so he which for the same intēt purposed to  
haue set on fyre the most famous tēple of

A.ii.

Diana

## An Epistle

Diana in Ephesus. Others ther haue be,  
& at this daye be, men of excellent littera-  
ture and eloquence, which with their pen  
haue sought this popular fame, amōges  
whome, euen they also whiche haue most  
of all dispraysed and sharply rebuked in  
others this ambiciō of name, yet to theyr  
owne woꝝkes wherin they haue so behe-  
mently repꝛehēded other, could not tēpre-  
ne they them selues from pꝛefixinge their  
own names. So impotēt a thig, so vnuē-  
cheable is this thirst, this desire of gloꝝy.

Agayne, other some there haue ben,  
mē of most noble hert and high courage,  
which haue laboured to win them renou-  
me and fame, eyther by feates of armes,  
oz by pꝛudently counsellyng and admini-  
strating cōmon weales: as Philip Kyng  
of Macedonie, Alexādre the great, The-  
mistocles, Phocion, the two Scipions,  
Pompey, Julius Cesar, Lucius Silla,  
Cicero, Pygurgus, with infinite other.  
Socrates (although he knew not Christ,  
yet for his great sanctimony and purenes  
of lyfe a man moze woꝝthy to be reputed  
a saynt then many of our Romysch sayn-  
tes) being demaunded by what wayes a  
man might wyne an honest fame, answe-  
red: If thou shalt apply thy self to be such  
one in dede as thou desirest to be counted,  
as who

to the Kyniges Maiestie.

as who shoulde saye : wylt thou be counted a furtherer of iustyce, a good prince, a good counseller : Then indeuour thy self to be such in dede . For vndoubtedly lyke as the shadowe foloweth the bodye , as a compaignion inseparable , euen so doth glozy, renowne, and fame accompany excellent vertues, worthy gesses, and noble qualities, and that so moche the rather, if the same be vnloked for. Of which thing, albeit there want no goodly exēples euery where aswell in prophane hystoryes as in the holy scriptures, yet this one acte of a woman & that a famous sinner shall at this time suffice. Mary Magdalene to whom bicause she loued moch, was moch forgyuen , at a souper in whiche Chryste was present , whyle her syster ministred at the table befoze all the gesses , of an exceeding zeale and loue she bare to Chryste annoynted with a ryght precious oyntment his feete , and with the very heere of her heed dzyed them agayne . Here I dare boldly saye this Magdaleyne loked for no fame by this facte, yet what answered Chryst to suche as murmured against her, and said: this oyntment might haue ben solde for moche money and gyuen to the poore. Merely (saith Chryst) I say vnto you, where so euer this gospel shall be

A.iii.      preached



## An Epistle

preached throughout all the world, thys  
also that she hath done shall be told for a  
reminbrance of her.

But nowe to reflycte my oracyon vnto  
your moost royall Maiestye, surely I  
can not but be throughe perswaded as  
well by the continuall procedynges, as  
by the successe of thynges, that not onely  
your graces moost deliberate prouidence,  
but also the prudente counsels of certeyn  
of your maiesties faythful counseylours,  
haue not proceeded of any ambition of name,  
but of a mere zeale & ardēt loue towar  
des the publyque weale, and furtheraūce  
of Gods sacred trouth. Wherfoze where  
so euer throughout the worlde the abolys  
shment of the byshop of Romes vsurped  
power shall be bzuted or cronicle, there  
also shall be reaporsted the moost glorious  
actes of Henry the eyght Kyng of En  
glande, as chefe furderer and woꝝker of y  
same. And semblably where so euer hys  
maiesties noble actes shall be bzuted ther  
also shall not be fozgotten the memoꝝye of  
certayne his counsellours, namely of the  
Lorde Cromwell, so woꝝthe a counsel  
loure of so woꝝthe a pꝛince.

But agayn yke as renowne foloweth  
excellent vertues, so enuye pursueth high  
renowne. I saye, it is not possible but  
suche

to the Ryniges Maiestie.

suche as haue the gouernaunce of chyn-  
ges, and be in great authoritie shal be ha-  
ted, inaligned, enuyed, euyl spokē of amo-  
ges the multitude. Alexandze the greate  
when it was shewed him that a certayne  
leude person had spoken many despyteful  
wordes of him, answered to such as were  
aboute hym. Surely I tell you, it is prin-  
cely and a thinge appropzyed to a great &  
noble man, that when he hath done well,  
he shall be reaporzed euyl. So erroneous  
is the iudgement of the people, so pestife-  
rous is the enuye of malycious and des-  
pitefull persons. Phercion the Atheniense  
was a counsellour moche more profytable  
then pleasaunt. Demosthenes contrarily  
was rather a pleasaunt counsellour thē pro-  
fytable. Thys studyed moche to folowe  
thaffections of the people, the other egre-  
ly resysted the same wyth hys holsoine  
counsels. When on a tyme they mette to-  
gyther, Demosthenes thus greted Phe-  
rcio. Wyth goddes immortal, Phercio, yf y  
people of Athens begyn ones to rage,  
they wyll surely kyll the. Trough, sayde  
Phercion, they wyl kyll me in theyr rage,  
but thee will they kyl. When they come to  
theyr ryght wyttes. Doubteles (mooste  
myghtye and redoubted Prince) it can  
not be dyssembled, but as certeyne of  
A.iiii. your

## An Epistle

your graces counseyl be highly praysed, extolled, and magnified of many: So agayne on the contrary part, they be enuyed, malygned, and hated of others, namelye of suche as eyther haue enuye at theyr vocacio, or be yet styll roted in theyr poppyshe supersticion. Of these some perchaunce in theyr furvous rage, wolde despyze theyr deth.

But agayne the same yf at any tyme they shall retourne to their right wyttes, wyl rather wysse (as not a fewe alredy haue done) the confusion of suche, as haue meynटेned them in theyr rebellious supersticio. I meane the bysshop of Romes priuy adherentes, who without question do hate all thinges that tend to y aduancement of gods honour, and detection of theyr cloyed hypocrisie.

But as the Lorde of hostes hathe hytherunto protected and directed youre excellent Maiestie and certayne of youre moost faythfull counsayllours agaynst the mooste vngodlye and pestilent conspiracies of youre ennemyes in all your affayres: so I beseeche him in suche wyse to poure out his grace vpon the rest of your graces louynge subiectes, as we all together with one accorde, solowynge youre highnes as our heed and myghty shepherde



to the Kynge's Maiestie.

herde maye vtterly bonnyt out of vs all  
papistricall benygn, and hertely at last im-  
bze the pure and syncre verite of gods  
moost holy worde. To the illustracio and  
settinge forth wherof, as it is not vnkno-  
wen, howe moche youre moost faythfull  
counseyllour myne olde mayster and syn-  
guler good Lorde, my Lorde priuy seale  
hath conferred and holpen, so of his stu-  
dyous procedynges and circumspecte per-  
seuerance in the same, this onely thinge  
sufficiently declareth, that nowe of late he  
hath impelled me to translate in to En-  
glish this booke of Erasmus Sarrcerius  
a treasure inestimable vnto Christe me,  
in which booke he hath so compendiously,  
so absolutely and frutfully handeled all y  
common places of the Christen religion,  
as neuer afore this time hath ben done of  
any, namely in suche forme.

A daungerous pece of worke doubte-  
les, and full of difficultie it is, so to handle  
these maters as shall in all poyntes satis-  
fie the expectation of the readers, as decla-  
reth eloquently wytyng to youre most  
redoubted maiestie, y excellēt clerke Phi-  
lip Melanchthō in his Epistle befoze his  
common places, whose iudgement thys  
Sarrcerius foloweth welnere in al thiges  
Onely in this they differ, y Melanchthon

A. b.

direc-



## An Epistle

directeth his stile to the vnderstandynge  
onely of the lerned persons wel exercysed  
in scriptures. This tempereth his penne  
also to the capacitie of yonge students of  
scripture and such as haue not had moche  
exercise in the same.

Now it hath ben an olde prouerbe and  
not without cause celebrate of all ages.  
(Quot capita, tot sensus) so many heades  
so many wyttes, I graunte y<sup>e</sup> godly & ler-  
ned men in the princypall Articles of our  
faythe do not varye, but do constauntly  
syng all one note, yet neuerthelesse in o-  
ther dysputable mattiers (in whyche it is  
not mete for euery man to wade) as pre-  
destination, contingencie, freewyll, and  
suche lyke, there hath ben alwayes, and  
yet is some dissencion, so that what one  
aloweth an other dysprayseth, what one  
disproueth, an other approueth. And yet  
it can not be denyed but there is one sym-  
ple infallible trouthe who so can attayne  
it.

The cause of thys blindnes is, that si-  
thens the fall of Adam, at whiche tyme  
mankynd was depriued of the similitude  
of God, vnto whiche he was fyrst create,  
mans wytte hath ben so darkened and  
his nature so spotted and cankred with y<sup>e</sup>  
originall vice, that he ca<sup>n</sup> not but be wrap-  
ped

to the Kynge's Maiestie.

ped in infinite errors. Onely God hath perfect intelligence, and is true in hys wordes. *Omnis autē homo inēdax.* Ther is no man but he lyeth, but he erreth, but he both disceyueth & is disceyued. West is he y erreth leest. Saint Augustyn wrote very moche, but agayne he retracted moche. It is not possyble for one man bothe to wypte moche, and to write all thynges true that shall nede no reprehensyon. In a longe worke (sayth the Poet Horace) a man maye other whyles lawfullye flombyre. Neyther do I speake thys bycause I know any notable error in Sacerius.

But forasmuche as the iudgementes of men be variable, and namelye in thys kynde of wyptynge, it is verpe harde to satisfie all mens myrdes: Therefore if eyther this excellēt clerke Erasmus Sacerius in his wrytinges, or I in my trāslacion shall not thzoughly answeere to your maiesstyes and other mens expectacō: It shall apperteyne to a Chzistian radeſtie to interprete all thynges vnto the beste parte.

As for exemple: It is not vnknown what great alteration hath late lye ben amonges lerned men concernyng frewyl. Some haue put frewyl in no thynges, some on y contrary parte haue gone aboute

## An Epistle

to meynstayne frewyl in all thynges. Agayne, other goyng in the meane betwen both these extremes, as Melanchthon & this Sarceri<sup>9</sup>, w<sup>th</sup> many other excellēt clerkes, haue denied frewil onely in spiritual motions, and that also in such persons as be not yet regenerate and reuened by the holy ghoſt, and yet in ſ<sup>h</sup> mean ſeaſon they take it not ſo awayne, but they leue them alſo in ſpirituall motions a certeyn indēuour o<sup>r</sup> willinge, which indēuour neuertheleſſe can fyniſhe nothinge, onles it be holpen by the holy ghoſt. This (after my poze iudgement) is the ryghteſt & trueſt waye.

But now, if accordyng to the varietie of mans iudgement, the ſame ſhall not forth with appere to others, let them not incontinently damne and gyue ſentence of other mens w<sup>o</sup>itp<sup>o</sup>nges, but diligently enſerche the ſcripture, which is the only rule & touche ſtone, wherewith we ought to trye the trouthe from the vntrouth, the pure and ſyncere doctrine from the corrupt and hypocriticall. If they ſhall fynd any thing ryghter o<sup>r</sup> better then this doctrine let them louyngly imparte & communicate their waye vnto vs, yf not, let them uſe this waye with vs.

But what ſo euer this boke is (fo<sup>r</sup> to  
your



to the Ryniges Maiestie.

your graces most exacte iudgement I refer it) lyke as by the impulsion and commaundement of my said old Master my Lord priuy seale, I haue translated it into our vulgare tong: So his lordship hath willed me (wher as els I wold not haue ben so bold) to offre and dedicate the same vnto your moost noble & redoubted maiestie, to thintent that where as he dyd lastely prefer me vnto youre graces seruice in the office of the signet (for what qualities he espied in me I ca not tel) I might at lest testifye and declare vnto your highnes my prompt & redye mynde to do your grace such poze seruice as to my habilitie maye extende. And so consequently that this boke vnder your maiesties protectiō and patrocinie may the moze plausibly & gredyllye be deuoured of the people, for whose onlye cause and edificacion youre hyghnes and such as be your moost prudent counsaylers haue prouyded dyuers holsome bokes to be set forth in englishe.

In dilatynge of which ryght excedyng and hyghe benefyte with infynyte other wrought to the inestimable vtilitie of the people, I will not further at this present procede, onely I beseeche our Lorde, that lyke as your hyghnes hath hyther vnto with moost prudent, godly and gracyous meanes,



An Epyſtle to the R. M.

meanes, wonderfullye holpen the ſtate & publyke weale of youre graces moſt flouriſhing realme, ſo your Maieſtie may procede, & to thende perceuer in the ſame, to the glozy of G D D, youre highnes honour, vnitie of your ſubiectes, welthe of your realme, derogacion of the biſhop of Romes vſurped power, reioyce of youre welwillers, confuſion of your graces aduerſaries. Thus moſt myghtye, moſt hygh, and moſt gracious ſoueraigne lord

I commit your hyghnes to the holy Trinite, to whome be all honour, prayſe, and glo  
rye for euermore.  
re. Amen.

DOMINE SALVVM  
FAC REGEM.

A Compendious forme of teaching  
 of discipline, declaring the common and  
 principal places of our Christen religiō,  
 wonderfull necessary to all such as  
 be desirous to know Gods  
 trouth, and his sa-  
 cred worde.

Of God.

Cap. I.



God is one certein diuine being  
 of essencie, consistyng of thre per-  
 sons: that is to wete, God the fa-  
 ther, the sonne, and holy ghost.

What  
god is.

This distinction is approued of  
 holy scripture, which by the name  
 of godheed, calleth these thre persons, as more  
 playnly it all appere in the perticular intreating  
 of eche person.

A proba-  
cion.

By the determination of the counsel of wice,  
 God is one diuine beinge of essencie, which both  
 is called, & also is God, eternal, vnbodyly, vnpar-  
 table, an immense power, wisdom, goodnes, the  
 maker and preseruer of all thinges, both visible,  
 & inuisible, and yet thre persons of al one being,  
 and power euerlasting: the father, sonne, and ho-  
 ly ghost.

What  
God is  
by h con-  
sell of  
wice.

God is not deuided in partes, for there is but  
 one god. Herken, o Israel, (saith the scripture)  
 the Lorde thy God is one Lorde.

Propar-  
ies of  
God.  
Deu. vi.

But forasmuch as holy scripture assigneth di-  
 uine essentie to thre, therefore the fathers haue  
 found out the name of person, to auoyde manye  
 errorrs. Now, by the name of parson is ment a  
 substance indiuisible, vnderstandyng, &c.

for

## Common places

**Of God** **¶** Forasmuche as god hym selfe is the creatour  
no cause and maker of all, therfore he hath no cause  
**Ro. xi. d** of his beinge. For as Paul saythe: who hath gi-  
uen vnto him first, that he mighte be recompen-  
sed agayn?

So that god (as witnesseth also Gregoꝝ) is on-  
ly cause of causes.

**The ef-** **¶** The effectes and workes of god be these: to  
fectes of creat and maynteyn that he hath created.

**God.** For the power and diuinite of god (sayth Paul)  
**Rom. i.** is euerlasting. Now, the power and diuinite of  
god to be euerlastyng, is nought els, but that  
god createth, gouerneth and mainteyneth his

**Ac. xvii.** creatures euerlastingly. In him (as it is saide  
**Psalm.** in the actes) we liue, we moue, and we haue our  
**cxlvi.** being. He giueth (saith the prophet) escam omni  
carni, meat to euey creature. Also his effectes  
be: To loue his creatures because he maynteyn-

**Exo. xx** neth the. To be merciful, patient, pitiful. To  
**Rom. ii.** heare his humble suiters for (Prope est deus inuo-  
**Pl. cxlii** catibus eū) God is at hand to them that cal vp-  
on him. To forgiue sinnes, for onely god by him  
selfe is righteous. To punish sinnes, for he visi-

**Nu. 14.** teth the wickednes of the fathers vpon their  
**i. Reg. ii** children (as Moses saith) into the thirde and  
**Deuter.** fourth generaciō. To byng down to the graue,  
**xxxii.** and to fetch vp again. To kyll and make alpye  
agayne. These workes and effectes of god be not  
casuall oz accidental but naturally appropriate  
to God and euerlastyng.

**Contra** **¶** Contrary to god, is what so euer is repug-  
**ries to** naunt to him and his nature, as: To deny with  
**God.** the Symonians that God made the world. To  
graunt with Basilides & God is a created mind.  
To graunt w Colobarus and others, that be-  
side

side one true God, there is yet an other furious god, whiche is also maker of the worlde. To graunte with the Gnostekes, & nature of god to be a substaunce of soules. To graunt with the Appellites, that there is one god good, and an other bad, made of the good. To graunt w<sup>th</sup> the An thropomorphites, god to be an ymage of a cor- ruptible man. To graunt with y<sup>e</sup> Maniches two goddes. To graunte with the Epicurians, that god regarded not mens matters. To graunt that god knoweth not some thynges. To bynd god to any certeyn place. For in the boke of Deu Deu. 4 c teronomie thou shalt rede thus: Understande therfore, and turne in to thy hert that the lord he is god in heuen aboue, and in erth beneth. To graunt w<sup>th</sup> the Philosophers, that god is an ele- ment. To graunt with some philosophers, that god had beginning. To graunt that god anye other way maye be lerned and vnderstand then by his worde.

Of God the father. Capi. ii.

**G**od the father, is fyrst parson in Tri- nite, first cause of our saluacion, whiche hath blessed vs with all maner spiritual blessing in heuenly thynges by Chyriste, and whiche hath chosen vs before the foundaci- on of the worlde that we shuld be holy and with- oute blame before hym, and which hath predesti- nate and orderned vs to be his chyldren of adop- tion, thzough Chyrist Iesu.

This definicion is certein, taken forth of saint Pauls epistle to the Ephesians.

The father hath no former causes, but is him- selfe the cause of all.

What god y<sup>e</sup> fa- ther is.

Proba- cion. E- phe. i. a. no cause of the fa- ther.



## Common places

**T**his affirmeth **S. August.** in his booke de trinitate & vnitate dei. cap. ii. sayinge: the father hath geuen to al that be, the cause of their being, and him selfe hath receyued the cause of his being of none other.

**No diu** **C** God the father is one onely person, and not sion of **y** the father, sonne and holy ghost together, as cer- father. taine heretikes haue taught.

**The ef-** **C** The effectes of God the father be after a  
fectes of worlde maner gathered of the fatherly affecti-  
the fa- ons and circumstaunces whiche be incident to  
ther. an erthly father, to thintent that we mortall men  
may the better vnderstande the workynges and  
propertyes of God the father, as, **To loue,** **To**  
**cherishe** his, **To haue care of his,** **To chasten**  
**his,** that he maye saue them, **To nourishe** his.  
These offices or workes of the father be eternal,  
euen as he is eternal. More offices or effectes  
euery where in scripture do appere, where men-  
cion is made of the lounge kyndenes towardes  
man of god the father. And herunto maye also  
be added the workes a litle afore attributed to  
god: for the scripture calleth the father by his  
own proper name god. But albe it after the exam-  
ple of a humane father, the properties of god the  
father be set forth, yet he exerciseth them not af-  
ter mans fassyon, for god was otherwise affect-  
ed than is man. A worlde father maye pro-  
mise his sonne a thing, and afterward not fulfil  
thesame: but god the heuenly father deceyueth  
not, but kepeth promise: according to the wordes  
of **Isaiah** the prophet, wher he saith: God is not  
as a man, that he can lye, nor as the sonne of ma,  
that he can be chaunged. Also it manye times  
chaunceth, that the worlde father regardeih not  
his

his sonne: but God our spirituall father can not forget his childe.

¶ It is repugnaunt to this doctrine, to denye god the father to be the first cause of our saluation: To graunt god the father to haue had beginning: To graunt with the Archontikes, that the god of the lawe and of the prophetes, is not the father of Christ: To graunt with the Sabelians, that the selfe father is the sonne and the holy ghost. Also that the father suffred: To graunt with the Marangismonites, the sonne is in the father, as one vessel in an other: whiche errour at this day the solich Annabaptistes haue renewed. To graunt that the officies or workes of god the father shall at any tyme cease.

Contra  
ries or  
heresies

Of God the Sonne. Cap. III.

**G**od the sonne Iesus Christ, second person in Trinite, is the expresse and sufficient ymage of the inuisible god, wherein the will of god the father shyneth apparantly, and wherein man (as it were in a glasse) may beholde what thinge he ought to do that myght please god the father.

What  
God the  
sonne is

¶ That Christe is the expresse ymage of the father, is proued by the epistle to the Hebrewes, where it is written thus: whiche sonne being the brightness of his glorie, & expresse ymage of his substance. &c. Also that he is the ymage of the inuisible God, is confirmed by Sayntie. Paule to the Collosi. saying: which is the ymage of the inuisible god, first begotten of all creatures. Of the shynynge of the father in Christ speaketh Paule where he saith. For it is God that commaunded the light to shyne out of darknesse, who hath shyned in your hertes to give light of the know

Probact  
ons of  
this dif-  
finicion.  
Heb. i. a

Coll. i. c  
ii. Corin  
iii. b.

## Common Places

**1. Pet. .2d** ledge of the glory of god in y face of Iesu Christ.  
 Finallye in the first Epistle of Sayncte Peter.  
 Christ is propownded vnto vs an exemple whom  
 we shoulde folow.

**an other** Christ is the very and the only sonne of god,  
**diffinitio-** begotten without beginnyng of god the father,  
**on of god** veray god, not made, but whiche hath ben at the  
**y sonne .** beginnyng, egal to the father, promysed of the  
 father vnto Adam, Abraham, and oither holye  
 fathers, to redeme mankynde lost by the fall of  
 the first parentes, very man, borne of the virgin  
 Mary, whiche to take awaye the synnes of the  
 holc worlde suffered, and was crucified, whiche  
 the thyrde daye rose agayn to lyfe, sytting nowe  
 on the right hand of god the father, a mediatur  
 for al that beleue in him, from whens also he shal  
 ones come to iudge the quicke and deed.

**Probacions of this diffinicion.**

**Psal. ii .** Thou art my sonne, I haue this daye begot-  
 ten thee. And agayne: I shal be father vnto him,  
 and he shalbe my sonne. Also in the gospel: Out  
**Mat. ii .** of Egypt haue I called my sonne. The father  
 also sayde him selfe: This is my wellbeloued  
**Mat. iii** sonne. Undoubtedly Christ is the very sonne of  
 god (that is to wete) the naturall sonne, begot-  
 ten of the father, cuen as lyght of lyght, but w  
 out beginnyng, none other wise then wordes are  
 begotten of thinges. As Iohn in the .i. chapter.  
**Ioh. i. a** sayth. And the worde was God. Thomas also  
 cried whan he felt his maisters sydes: My god.  
**Rom. ix** Moreover Paul calleth Christ god. And to the  
**Col. ii. c.** Collossians he writeth: that in him dwelleth all  
 the fulnes of that godhed corporally. But ye shal  
 vnderstande that Christe is in suche wise god,  
 and the sonne, as he is not after mans maner be-  
 gotten,



gotten, nor as a treasure made. For Sayncte John in his gospell begynneth thus of the seconde parson, sayinge: In the begynnyng was the word, &c. wherunto Paul agreeth in his epistle to the Philippians, where he writteth: which whan he was egal to god. Lo here he maketh the sonne egal with the father. Also Christe saith him selfe: I and my father be one. Now, to Adā promyse was made of Christ in gene. iii. To Abraham in gene. xii. & xvii. To thother holy fathers the promises made be spredde in sundry places of scripture. The ende of the promises is the redemption of mankynde, gene. iii. (Ipsium conteret caput tuum,) that is to saye: That sede (meanyng Christ) shall treade thee on thy head. In gene. xvii. to Abraham he sayde: In thy sede al nacions shalbe blessed. The occasion of the redemption was the dāpnacion gotten by the fal of the first parentes. Of the manhode of Christe teacheth vs the prophet Esay, saying: Lo, a virgen shal conceue. Also the epistle the Hebrues, where it saith: In al thinges it became hym to be made lyke vnto his brethren, that he myght be merciful. The comen Crede sayeth: Borne of the virgin Mary, whiche proueth also the rest, how Christ suffered, and was crucified. Also how he rose agayne, whiche was for this onely purpose, to take away the synnes of the hole world. This was longe before prophcyed of Esay, which saith: But he was wounded for our wickednes: he was smytten for oure offences. And John in his Epistle sayeth: for the synnes of the hole world. And lest we shuld thinke that Christ hath now fully cexecuted his offyce, and hath nothinge a do, ye shall vnderstande that he setteth

Joh. i. a

Phi. ii.

Gen. iii.

Ge. xvii

Esa. vii.  
Heb. ii d

Esa. 53 a

i. Joh a d



## Common places.

**Rom. 8 f** on the ryght hande of God the father, makinge  
intercession for vs. This testifieth S. Paule  
sayinge : whiche also is on the ryghte hande of  
God, and which maketh intercessiō for vs. And  
at last he shal come at his seconde communge to  
declare hym selfe the sonne of God in maiestye,  
that the good may be glorified, and the wycked  
destroyed: as wytnesseth the crede or symbol A-  
postolique and the .xxv. chapter of the euangelist  
Mathewe.

**Procau-  
ses of  
Christ.** As touching creation or beyng, Christ hath  
no cause, for he neyther was created nor had  
his begynnynge of any other, but was from the  
begynnynge together with the father, as saint  
John writeth. In the begynnynge was y word,

**Joh. ii. a** and the word was with God. But forasmuch as  
the scripture calleth Christ the sonne, therefore  
in respect of the father to discerne the persons,  
and their offices (after the vsage of scripture)  
we make the father cause of y sonne, al humaine  
cogitacion layde awaye.

**After a  
maner of  
y father  
is cause  
of y son.** Christe is one, one person in Trinite, made  
mā, being himselfe God for our cause, not that  
he is two or diuers thiges, but is very God &  
mā: neither so that he is seuerally priest & king,  
priest in the spiritual kingdō, & king in y kyng-  
dom of the world, but is together priest & kinge  
in the spirituall kyngedome for euermore.

**No diu-  
son of  
Christe.** The workes or officies of Christ ought to be  
gathered of the hole Christ, which now setteth  
on the right hand of God the father, very God  
& mā, y workes of his māhod, as to eat, drinke,  
slepe, wake, & such lyke. now that he is glorified,  
he ceased, neither came Christ to y purpose that  
he shuld exercise the perpetuall. But besydes  
those

those effectes & workes of h<sup>e</sup> māhode, ther be yet  
 other appertainige chesly to our saluaciō, which  
 shal indure perpetually: as to saue h<sup>e</sup> people frō  
 their synnes: To take away h<sup>e</sup> synnes of h<sup>e</sup> world,  
 as John baptist witnesleth, saying: beholde the  
 lābe of God which taketh away h<sup>e</sup> synnes of the  
 world. To iustifye, as the Apostle Paule recoz=  
 deth, saying: Being thē iustified of faith by Iesu  
 Christ. To satisfy for our synnes, to be a mercy  
 stocke for our synnes, as John thapostle writeth  
 in his epistle. To be our mediatour & peax ma=  
 ker: to become the priest & bisshop for euermore,  
 as in the. cix. psalme appereth. And h<sup>e</sup> because of  
 intercessiō, as witnesleth Paul to the Romains  
 saying: whiche also maketh intercession for vs.  
 Also thapostle John where he sayeth. Because  
 we haue Christ our spokesmā or aduocate with  
 the father. To be king & captaine. To be lord o=  
 uer the people of God, Iere. xv. To be the one=  
 ly shepherde & bisshop of his church, as Eze=  
 chiel did prophesy, sayinge: I wil rayse vp vnto  
 them (saith God) one onely shepherd, euē my ser=  
 uaunte Dauid, he shal fede thē, & he shalbe their  
 shepherd. I the lord wylbe their Lorde, and my  
 seruaunte Dauid shalbe their prince. To thys  
 accorderh the prophet Ieremye, sayinge: Be=  
 holde, the tyme commeth (sayeth the Lord) that  
 I will rayse by the ryghteous braunche of  
 Dauid whiche shall rule. And saincte Peter  
 where he sayeth, ye were as shepe goynge astray,  
 but now ye are conuerted vnto the shepherd  
 and Bysshoppe of youre soules. To be the  
 heed of his church. And he is the heed sayeth  
 S. Paul of the body of the church. And to the  
 Ephes. he saith: And he hath geuē hī to be heed

Ro. v.  
Esa. liii

i. Joh. i a  
Gal. iiii.  
timo. ii.  
Psa. cix

Ro. viii,

i. Joh. ii

Iere. xi.

Ier. xv.

Ezechi.

xxiii.

By Da=  
uid is vn=  
derstand  
Christe  
cominge  
of h<sup>e</sup> stock  
of Da=  
uid.

Ier. xx. b

i. Pe. i. d

Colo. i.

Ephes. i.

## Common places

**Col. ii. d** ouer al vnto þ church. Also to þ Colloſſias. For  
obteynng the hed, wherof al the body by iointes  
and couples receyuing nourishment and beyng  
compacte and knyt together encreſeth with the  
increace of god. To be the hed corner ſtone elec-  
**i. Pet. ii.** ted and precious. Ecce pono in Sion lapidem.  
**Eſayc.** Lo, I put in Sion a ſtone. &c. To be the found-  
**xxviii.** dacion of all ſaimes as Paul ſaith. Builed  
**Eph. ii.** vpon the foundation of thapoſtles and prophe-  
tes. Theſe and ſemblable effectes or officies of  
Chriſte appeare in holy ſcripture, of which ma-  
ny the biſhop of Rome doth fondly and foliſhly  
chaleng vnto him, contrary to the eternal ſhep-  
herdſhip and byſshoperich of Chriſt. But in ga-  
theryng theſe officies and propertyes of Chriſt,  
ye muſte take good hede leſt bycauſe of his. ii.  
natures ye chaunce to fall in errour. For when  
we ſpeake of the officies and workes of Chriſt,  
we ſpeake of the hole Chriſte, as he now ſitteth  
on the righte hand of God, very God and man.  
**Contra-** ¶ Becauſe Chriſt Jeſu the ſonne of God is one,  
**types or** for whole cauſe we be reputed righteous and do  
**hereties** please God: therfore there haue ben many which  
by the institution of Sathan, haue ſtudied to  
take awaye, diminiſh and plucke frome vs this  
Chriſt. And all the heriſyes agarnſt Chriſt do  
conſiſte for the moſte part in the diminiſhinge  
and derogacion either of the parſon or of the  
workes of Chriſt, as to graunte with the Arri-  
ans that Chriſt is not naturally god, albeit they  
graunt the (word) to be perſon. To graunte to  
**That** Paul Samofatenſis that the word, or (as it is  
**which is** called in greke) Logos, is not a perſon, but only  
**Verbum,** the thought or knowledge of the father, all one  
**that is** with the father. To graunt with Seruetus that  
the



# Of God the Sonne. Jo. vi.

the (word) was no parson before it toke mans nature. To graunte with the Sabellians and Priscillanistes, that Christ is the same that the father is. To graunt with the Donatistes that Christe the sonne is of lesse power than the father. To graunte with the (Metangismonites,) that Christe the sonne did enter into the father as a lesse vessel into a greater vessel. To graunte to the (Appollinatistes,) that the flesh of Christ and the word haue al one substance. To graunt with certaine (Origenians,) that Christe is a creature. To graunt with certaine other (Origenians,) that Christ if he be compared to other holy men is the trouth selfe, but if he be compared to the father, so is he a lye or lesynge, & that Christ doth so muche dyffer from the father as thapostles do fro Christ. To graunte wyth the (Aericians,) that h selfe Christ is father & holye ghost. To graunte to the (Sethians,) h Christe is the sonne of Pope. To graunt with the (Carpocracians,) that Iesus was but mā, & naturally bozne of father and mother, & receiued a soule, which knew those thynges that were heuenlye. To graunt with the (Simonians,) h Christ dyd neither cum nor suffre any thing of the Jewes, but that one Simon in the tyme of (Tiberius,) came to the peoples thinkynge in the parson of the sonne. To graunt to the (Valentinians,) that Christ set of h father brought with him a spiri- tual & heuenly body, & that he toke nothyng of Mary, but passed by her onely as thorowe a pipe of a cōdite or conueiaūce. This heresey one (Pel- lificarius,) at this day hath renewed. To graunte with the Archontikes, h Christ was not borne of woman, neyther had any fleshe in dede, or dyed, c; suffred

to saye:  
worde in  
h Latyn  
transla-  
ciō is in  
Greke  
(i which  
tonge .i.  
John  
wrote  
hys gos-  
pell) lo-  
gos, whi-  
che signi-  
fieth in-  
different  
lia word,  
and a  
thought  
of minde



## Common places

or suffred any thing, but that he tained his passion. To graunt with the Appellites, that Christ neither brought his flesh with him from heauen neyther toke it of Mary, but gat it of the elementes of the world, which he rendred agayne to the world, ascendinge agayne withoute flesh in to heauen. To graunte with the Paulines, that Christe was not euer, but that he toke his beginninge of Mary, and that he was a prire man. To graunt with the Maniches, that Christ came onely to delpuer mens soule, and not the bodies. And that Christ was not in very flesh, but shewed to our senses a counterfaite shape of flesh, and neyther dyed ne rose agayne. To graunte woth certayne heretykes that Christe was alwaye, but not alwaye the sonne, whyche name (they saye) he fyrst receyued when he was bozne. To graunte with one Marcus, that Christe not verely, but opinatiuely suffred. To graunte with certayne olde heretikes that the godheed of Christ suffred whan his flesh was hanged on the crosse. To graunt with the Seleuciās, þ Christ sitteth not in flesh at the ryghte hande of God the father, but hath put it of and layed it in the Sūne taking occasion of the psalme that saith. (In sole posuit tabernaculum suum. that is, he hath put his tabernacle in the Sūne. A grosse heretikes. To graunte with some that the hole Christ sitteth not on the right hande of God the father. To graunte the foresayde offices of Christ the here be executed onely in heauen of hym, and that sp of the the same are to be exercysed here in earth of the papistes pope, contrarpe to the place of the psalme before remembred. ( Tu es sacerdos in eternum. ) Thou art the priest for euermore. And contra-

Opina-  
riuely is  
to oure  
thiking  
an opini-  
on.

the here  
sp of the  
papistes

## Of the holy ghoſte. fol. vii.

rye to the eternall byſhoprich of Chriſte . To graunte that there is an other mercymaker, mediatoure and interceſſoure for oure ſynnes then Chriſte , as they do , whiche ſet by ſaintes by workes in place of Chriſte . To ſaye that Chriſte onely merited or deſerued vnto vs the fyrſte grace , onely inclynge vs to loue God , but that we be ſaued by oure workes . To ſaye with the Nazareis, and diuerſe other falſe Apoſtles that the rytes and ceremonies of the olde lawe be neceſſarye to Chriſtiau men.

the heresi of ſaints men.

## Of the holy ghoſte. Capi. IIII.

**T**he holpe ghoſte is the thirde perſon in trinite, verye God , not made, nor created , nether begotten , but proceedinge of the father and ſonne , and flowynge from the father and ſonne together ſubſtanciallye , to thintentie he myghte leade vs into all trouthe , illumynate and hallowe vs to the trouthe, and kepe vs in the ſame , expowninge , declaringe and gloryfyinge Chriſte, conſyrmyng the inheritaunce receyued in Chriſte for whiche he is alſo put as a pledge or ernest by God the father.

what the holy goſt is.

¶ That the holpe ghoſte is the thyrde perſonne in trinite and verye God , the places and textes of ſcripture ſollowynge do proue . In the goſpell of Math. Chriſte commaundeth his diſciples to baptiſe all nations in the name of the father, the ſonne, and the holpe ghoſte. This proueth the holpe ghoſte to be the thyrde and alſo a diſtincte parſon. S. Iohn alſo in hys Epiſtle proueth the ſame ſayinge : The father,

Proba-  
tions of  
this diſ-  
tinction.  
Math.  
xxviii.

1. Ioh 14

ſonne

## Common places.

sonne, & holy ghost, these thre be one. In Gene,  
the first chapter also is writtē: y the spirit of the  
**Gen.i. a** lord was borne vpon the waters. Item in the  
psalme. **Cxxxix.** whither shal I go from thy spi-  
**Psalme** rite. Also in **John.i.** And I saw the spirit of the  
**xxxix.b** lord as a doue. Now, the holy gooste is therfore  
**Joh.i.e.** God, for asmuche as he quickneth, haloweth and  
comfortieth the inward mindes which worke can  
not be but appropored to y godhed. Moreover,  
syth scripture allegneth these workes to the ho-  
ly goost, it wyll haue vs truste suerly to tholye  
goost, that he both wyll and may perfourme the  
same. But to trust, is a worship annexed to God  
only. The article of our faith teacheth the same,  
I beleue in the holy ghost. Furthermore, where  
we said the holy ghost is not made, nether crea-  
ted, this we added for thauoydng of the name  
of creature. Gendred or begotten he is not, for  
the scripture vseth the woorde of procedng.  
For tholy ghost is said to proceade of the father  
and sonne, as Christ him selfe sayeth in the gos-  
pel of **John.** When that confortoure commeth  
**Joh xbd** whome I shall sende you. &c. whiche proceadeth  
of my father, he shall beare wytnesse of me. Doe  
here ye se that the holy ghoste is sente of Christ  
and proceadeth of the father, and that the fa-  
ther and the son be discerned from y holy ghost.  
That substantiallre tholy ghoste floweth of the  
father and sonne, is added, leeste thou shouldest  
thinke tholy ghost is inferiour to the other two  
**S. Au-** parsons. For as **S. August.** in his .vi. boke (de-  
**gustine.** crini sayeth. Tholy ghost is somewhat common  
(as much as it is) to the father and sonne, but  
this commennesse is consubstantial, and coeter-  
nal. The other part of the diffiniciō is clere and  
proued



proued by the. xiiii. xv. xvi. chapter of the Euan-  
gelist John, where the said worke and officis of  
tholy ghost be discribed. That finally tholy ghost  
is an earnest or pledge geuen vs of God, it is red  
in diuerse places of Pauls epistles.

¶ Tholy ghoste in respecte of his beyng hath  
no cause syth at the begynnyng he is wyth the  
father and sonne, euerlastyng God.

¶ But in respecte of proceeding, the father and  
sonne be in maner as causes. For as before is  
shewed, tholy ghost is said to proceade of the fa-  
ther, and therefore sometyme in scripture he is  
called the spirit of God father, as Christ saith. It  
is not you that speake, but the spirit of your fa-  
ther. And other whyles he is said to be the spirit  
of the sonne, as where the apostle sayeth: God  
hath sent the spirit of his sonne into youre har-  
tes. And in an other place. He that hath not the  
spirit of Christ, the same is none of hys.

¶ Tholy ghost is one, and the thirde person in  
trinite called by sondry names in scripture as in  
the psalme, & in the epistle of John he is called an  
unction or an anointinge. In the gospel of John  
a comfortoure. Paul calleth hym the earnest of  
our inheritaunce.

¶ Otherwhyles this worde spiritus (in englysh  
spirit) is takē very largely, for a strig, a mouing  
nature or power, for God wind, for life, for motions  
or passions created in men, as wel good as euil.  
But in this place it signifyeth a spirituall na-  
ture, for as Christ testifieth God is a spirite.

¶ The effectes or offices of tholy ghoste maye  
be numbred these: To leade in to all trouthe.  
To call, to lychten vnto the trouthe: This he  
holy ghost  
worke

ii. cor. i.  
Eph. i.  
Ro. 8. b.

No cause  
of God  
holy go-  
stes be-  
yng.

Joh xv  
Mat. x. c

Roma.  
viii. b.

No par-  
tes of God  
holy go-  
st

Joh. ii. c  
Ps. 44. b  
Joh 16 b  
Eph. i. b

The sig-  
nificati-  
on of spi-  
ritus.

ge. viii a  
Joh. 4. c

The effectes  
of God  
holy go-  
st



## Common places.

**Joh. 16.** he worketh by the word preached. To hallow, to  
 preserve in truth. These workynges appeare  
 euery wherein scripture. To expound, to declare,  
**John.** to glorifye Christ. To reprove the world of iu-  
 xiii. xv. stice, of synne, and of iudgement. To comforte,  
 and. xxi. wherby he is called a comfortoure. To cōfirme  
**Joh. 16. b** the cōsciēces vpon the truth of the word, and  
**Ro. viii.** vpon thinheritaunce receyued in Christe. To  
 endow the church with al maner of gyftes. To  
 geue that we may speake with fyered tongues,  
**i. cor. xii.** that is, that mightely and boldly we maye con-  
**Ro. xii.** fesse the worde. To make new the hole mynde of  
**Act. ii. a** man, from whence afterwarde do procede spiri-  
**Gala. v.** tual frutes, true faith, true awe of God, chari-  
 tie and such lyke, for the lawe can not trulye be  
 done onlesse fyrste the holy gost be receyued, whē  
 Christ geueth. To prospere & further the word  
 preached that it may spedely go forwarde. And  
 for this cause thapostle wissheth often times the  
**Ro. 8. d** holy gost to be geuen to the churches. To helpe  
**i. cor. xii.** oure infyrmities. To praye for the weake. To  
**Luc. xii.** scrche the depthes of God. To teache what to  
 answer persecutours. To be a token of the  
 true lyberie and enfranchement from the cūse  
 of the lawe accordyng to Paul that saith. Where  
 the spirite of the Lord is, there is liberty. Now,  
 tholy gost is called the spirite of the Lorde be-  
 cause the lord sendeth and giueth it. Of these  
 workes or officies of the holyc ghost, some tho-  
 ly ghost worketh by the word, and other some by  
 inwarde operation withoute the woorde prea-  
 ched. And albeit the outwarde preachynge of  
 the woorde shall ones cease, yet suche officies of  
 tholy ghost shall not cease as be euerlastynge,  
 lyke as hym selfe is euerlastynge, and worketh  
 by

by the euerlastyng and vnperishable woorde. Whoeuer the holy ghost is come to execute the sayde officies, not of hym selfe, but sent of God the father, and geuen of Christ the sonne. Wherefore also the holy ghost can not be presente without Christe.

To this doctryne, and to the nature of the holy ghoste is contrarie: To saye, after thopinion of the Grekes, that tholye ghoste proceedeth not of the father and sonne ioynly, but onely of the father. To graunte with certayne Origenians, that tholye ghoste is a creature. To say with the Macedonians tholye ghoste is not of the same substance or beyng, of which God the father and s<sup>on</sup> sonne is but a creature. To saye at this tyme with Campanus, that the holye ghoste is not the .iii. person in Trinite. To holde with the Noecians, tholye ghoste is vnylike to the father. To graunte with the Donatistes that tholye ghoste is inferioure to the father and sonne. To saye with certayne heretikes, that the selfeholye ghoste is not geuen, but onely hys gyftes whiche is not tholye ghoste owne selfe. Agaynste whome dysputerh S. Augustine. To graunte with certayne Anabaptistes that tholye ghoste is not a personne of the trinite, but onely a doue whiche God miraculously dyd sende ones or twyse. To graunte with other Anabaptistes, tholye ghoste is onely a power of the father and sonne, & not a God or a parson of hym selfe. To say agaynste the open texte in the actes of the apostles, the promyse made of tholye ghoste vnto the apostles, was sp<sup>irit</sup> fulfyllled in certayne heretikes named the Cataphrizes and the Manichees.

Contra  
ries of  
herselues

Campanus.

august.  
lib. 20. c. 1.  
de trinitate.  
anabaptistes.

Act. ii. 4  
Ior. ii. 2

To

## Common Places

**To graunt a man maye attemn to the knowlege of the trouth or worde without tholyghost. To graunt that anye man maye continue in that trouth which he hath professed without the assistance of tholy ghost. To graunte any persō may be borne agayne into a new life & workes alowed of god wout tholy gost. To graunt with y folish papistes, that the pope is here in earth the ex-cuter of the holy ghost, he to declare & expounde the wil of Christ. To graunte and defende to the antichrist blasphemous reproche of the holy ghost, that all papistical counsels, yea though they be repugnaunte to the open worde and glorie of Christe haue proceeded, & be confirmed of the holy gost.**

**The definition of predestination.**

**Of predestination.**

**Capitulo. v**

**P**redestinacion is the sure preordinaunce of god, wherby all thinges cōe to passe, aswel inward, as outward workes & thoughtes, in all creatures accordig to y appointmēt of his wil.

**probacio of y definition.**

**Ephe. i. Mat. x. c**

**Prouer. xvi. a**

**Ephe. i. b ii. Ti. i. c**

**T**his diffinition to be good, is proued by S. Paul, where he sayeth, God worketh al thinges accordynge to the counsel of hys wyll. Also oure sauour Christe sayeth. Are not. ii. sparowes solde for a farthyng, and none of them falleth on the grounde without your father. To thys agreeth Salomon in his prouerbes sayinge.

**T**he lord worketh al thinges for him selfe, yea, and the wicked also to the euell day. Paul to the Ephesiāns. Accordynge to the pleasure of hys wyll. Also to Timothe. Accordynge to his purpose and grace. But for asmuch as al creatures hange of thordinaunce of nature, whiche God of his free wyll hath ordeyned. therfore al thinges do not folow nor come to passe of mere and simple necessitie, but by the process and course of nature



nature so of God ordeyned . Yea , and also in  
mens thoughtes and doynge there is a free  
choyse, and therfore sinnes do procede and haue  
therfore proceeded of the free choyse of mā. But  
to thintent a mans conscience may be defended  
and armed from despayre , yf we wyl wylse  
speake of predestinacion, we muste fetche oure  
begynnynge at the gospel, whiche is an vniuer-  
sal promyse. And we muste euermore haue re-  
course to predestinacion of condicion , whereof  
we shall speake hereafter, as for example; Yf the  
chyliden of Israel shall walke in my commaun-  
dementes, they shall be saued. Yf thou shalt re-  
ceyue the gospel, thou shalt be saued . Where-  
fore S. Augustine also agreeth, sayinge : God  
dyd predestinate man to be obediēte vnto hym,  
and to abstayne from tastynge of the apple that  
was forbooden hym : but yf he woulde be dyso-  
bediente, to dye . Suche is thende of the hole  
predestinacion (as farforth as appertayneth to  
men ) that we shoulde knowe we be predestinate  
vpon this condicion , that yf we receyue the  
worde, we shall be the chyliden of God , whome  
God hath chosen , to make vs hys chyliden by  
adopcion, as S. Paule mytynge to the Ephe-  
sians declareth . And this condicion is proued  
by the vniuersal promyse of the gospel. Howe  
that some of vs be damned , this is because we  
beleue not the Gospel. Wherefore also the apo-  
stle saith: yf a man wyl purge him selfe fro such  
(meaninge wicked doctrines, for of the he spake  
a lytle before) he shall be a vessel sanctified vnto  
honoure , mete for the Lorde, and prepared vn-  
to all good woorkes . Also here vnto per-

Augustine de  
predesti-  
natione.  
capi. ii.

Eph. i. a

ii. ti. ii. d

C. i.

teyne



## Common places.

teyne such places of Scripture as doe promyse  
 an vniuersall grace, whereby a mannes consci-  
 ence oughte to lyfte it selfe by agaynst suche  
 a slautes as hys reason maketh of predestina-  
 tion, as thys vniuersall promyse. God willeth  
 all men to be saued. God willeth not the death  
 of the synner, but that he tourne and doe repen-  
 taunce. Also: Come vnto me (sayeth Christe)  
 al ye that laboure & are laden, and I shal refresh  
 you. Undoubtedlye it is an extreme madnes a  
 man to bere hys mynde wth vnfruitfull que-  
 stions concernynge predestinacion, whereas he  
 maye comforte hym selfe with the generall pro-  
 myse of grace, and with sure tokens, that he is  
 chosen to be saued as by these tokens: to geue  
 credite to the gospel, to desire & to receyue mer-  
 cy offered by the gospel, to endure in fayth t<sup>e</sup> the  
 last ende. It is great folly to doubt whether thou  
 be predestinate vnto saluacion, wh<sup>er</sup> thou hearest  
 the woorde, when thou beleuest the woorde,  
 when thou delytest in the woorde. It is an o-  
 ther maner of thyng with the wycked persons,  
 whiche can not but be vncertayne and euer in  
 doubt, because they lacke the woorde, whiche  
 who so euer hath not, must nedes be vtterly de-  
 stitute of al solace: yea, suche be constrainned to  
 despayre and to thinke al euyl of predestinacion.  
 Wonder it is that predestinacion doeth so tor-  
 ment mens mindes sithens nothyng is moore  
 certayne then & the same is set forth vnto vs to  
 our comforte, so that by patience and consolaci-  
 on of scriptures we myghte haue hope. And no  
 doubt of the mooste diligent Apostle S. Paule  
 had wist predestinacion shuld haue hindered the  
 cōfortes of godlye persons, he wolde not so ofte  
 haue

1. Ti. ii. a  
 Eze. 33. b  
 mat. xi b

Tokens  
 of electio

Ro. 8. 1.

haue made mencion of it in his epistles.

¶ But for as much as some men receyue not the gospell, and therfore consequentely doe peryshe, it is nowe to be sene howe they deserue theiſe dampnacion: yf predestinacion taketh awaye the lybertye of oure wyll (as *Alalla* and others haue thoughte) I see not howe God can be excused that he is not the causet of synnes, wherfore *S. Augustine* semeth verreyghtelye to saye in this wyse. It is verreyghtelye spoken that the predestinacion of God worketh in all men, whether it be to good or to euill, so that to eyther of them men be of a certayne necessite compelled, sithens in the good men a wyll is to be vnderstande not wythoute grace, and in the euill men a wyll is also to be vnderstande wythoute grace, whyche wordes of *Augustine*, maye thus be declared. In that we receyue the good, beleue the worde, and kepe it to the ende, this procéadeth of grace, whiche prepareth oure wyll, whyche oure wyll afterwarde doeth beleue the worde, and despyeth and receyueth the promyse offered by the worde. On the contrarie parte, in that the euill menne receyue not that is good, nor beleue the worde: Yea, and yf they beleue it, do agayne forsake it to their dampnacion, this cometh of their frewyll, in whiche they stande euill and wycked personnes forsaken of God, whome God may iustelye forsake, as it shall be sene vnto hym.

*Alalla.*

*Augustine quest. xxiii.*

¶ Another diffinition of predestinacion against the assaultes of reason subtellye despaynte in mennes consciences by  
on predestinacion.

C. ii.

Predesti-

## Common places

Another  
diffini-  
cion.

**P**redestinacion is a sure election by  
whiche God hath elected vs in hym  
selfe afore the creation of the worlde, to  
thende we myghte be holpe and faultles  
before hym by charite, to make vs hys sonnes  
throughe Iesu Christ in hym selfe, accordeinge  
to the pleasure of hys wyl.

**T**he probacion of this diffinicion.

Eph. i. a

**T**his hole diffinicion is taken forth of Paul.  
The parson that choseth is God. And where as  
we sayde in hym, and before the creation of the  
worlde, by this we exclude the merytes of oure  
workes, as the example of Jacob and Esau

Rom. ix

brought in of Paule in his Epistle to the Ro-  
maynes declarcth. The final cause of predesti-  
nacion, is that we myght be holpe. &c. by Iesus  
Christ whiche woordes also take away meryte.  
The cause efficient of predestinacion, is the plea-  
sure of gods wyl.

The cau-  
se of  
predesti-  
nacion.

Eph. i. b

**S**how, that predestinacion is not our deserte,  
and that of it no cause resteth in vs against the  
scholmen openly appereth by the open places  
of scripture, as in the texe before remembred  
of Paule, accordeinge to the pleasure of his wyl.

ii. Timo  
i. c.

Also in the latter epistle to Timothie, where he  
sayeth, whiche hath saued vs, and called by an  
holpe vocacion, not accordeinge to oure dedes,  
but accordeinge to hys owne purpose & grace.  
Furthermore wytyng to the Romayns, he

rom. ix. c

maketh the merite of God the cause of elec-  
cion, where he concludeih sayinge: It lyeth  
not in mannes wyl or runnyng, but in the  
merite of GOD. To this agreeth Au-  
gustyne sayinge. Elegit deus quos voluit gra-  
tuita misericordia. GOD hath chosen whom he  
would

S. Au-  
gu. i. yne.



woulde of hys free mercye . Also in another place, he saith: *Predestinatio est diuine voluntatis per gratiam electio.* That is, Predestinacion is the election of Gods wyl by grace.

Of Predestinacion there maye be two partes . The one is called Predestinacion of alligacion , and the other Predestinacion of condicion , accordeinge to the diuision of Nature . In hys booke of Predestinacion . Alligacion is the necessitie of thynges presente, as when a thyng is sene to be presente by Gods foresyghte , that same muste nedes be, althoughe it harthe no necessitie of Nature : as that all men be mortall, it is necessarye, God so prouydynge. Predestinacion of condicion, is: As yf Adam eate of this Apple he shall dye. If Israell shall walke in the waye of the Lord, and shall kepe hys commaundementes, of he shall be saued . If thou receyuest the Gospel, and styckest faste there vnto to the ende of thy lyfe, thou shalte be saued , but yf thou receyuest it not, thou shalte be dampned.

In this parte of Predestinacion we oughte to comforte oure conscience, when we be vexed with the iudgement of reason, contrarie to the vniuersall promyse of the Gospel. But of these partes we shall speake more in the tittle of conuincencie or chaunce , whyche chaunce because the auncient fathers of the churche woulde not take awaye, they seme to haue inuented the foresayd partes .

The principall effecte of Predestinacion is set forth in scripture to be iustificacion, which is greatlye in the matter of Predestinacion to be considered, if we couet to saue our consciences.



## Common Places

Eph. i.  
Math.  
xv. f.

that it be not strecken downe with the thronge of infinite questions. And thus commeth predestinacion to be esteemed by hys effect, if we compare it w<sup>th</sup> iustificacion as w<sup>th</sup> p<sup>r</sup> final cause. For God hath chosen vs, to iustifie vs, to adopt vs to hys chyldren, and to rewarde vs w<sup>th</sup> the euerlasting kyngdome, accordynge to the sayinge of Paule in hys Epistle to the Ephesi. Also accordynge to the sayinge of Christe hym selfe in the Gospell of Math. where he sayeth: Come ye blessed chyldren of my father, inherite ye the kyngdome prepared for you frome the begynnyng of the worlde. Furthermoze, iustificacion is p<sup>r</sup> principall effecte or wo<sup>r</sup>ke of the Gospell, but the gospell is a vniuersall promyse, wherefore by the vniuersall promyse must predestinacion be iudged, and yf we doe so, no occasion shal anre moze remayne to bere the mynde w<sup>th</sup> anye perticularite. But to make all thynges the clearer, these argumentes folowynge shal be here right necessary to be reternyed.

Anargu  
ment.

The Gospell is an vniuersall promyse. Ergo, iustificacio (whych is the effecte thereof) muste nedes be an vniuersall promyse. The former parte of my argumente called the antecedent is playne, for the Gospell is not bounde to circumstaunces: Yea, and manye places of scripture of the vniuersall promyse proue the same, as the texte of Christe. Come vnto me all ye that labour and are laden, and I wyll refrehe you. Also the sayinge of Paule, Deus vult omnes homines saluos fieri. God wylleth all menne to be saued. The argument holdeth from the cause to the effecte. An other argument.

mat. xi. d

i. Ti. ii a

an other  
argu-  
ment.

Iustificacion is vniuersall.

Ergo

## Of predestinacion. fol. xiii.

Ergo predestination also (whiche is the cause of iustification) is vniuersall. Thys iustification, whych is the worke and effecte of predestination hath the hys sure foundation in scripture, where so euer mencion is made of the small cause of oure challenge, as in the place aboue mencioned of Paule to the Ephesians. Also the Romayns whome he hath called, the same he hath also iustified. Item in the first Epistle to the Corynthians. GOD is saythfull by whome ye be called into the felowshyp of his sonne Iesu Christ oure Lorde. These and semblable sentences, are circumlocutions of iustification.

Ephe. i.  
Ro. xv a  
i. cor. i. b.

Of iustification the worke of predestination proceade also other effectes, as to be assured that we please GOD. To knowe that we be the sonnes of GOD. To knowe that we can not be plucked frome Christe, for, whome GOD the father hath geuen to hys sonne, no manne canne take frome hym. To knowe that we be glorified, accordeinge to the sayinge of Paule, whome he hath iustified, theyn also hath he glorified. To knowe that we haue euerlastynge lyfe. For to thys effecte we be iustified. To knowe that we be gouerned and defended of GOD. These and lyke effectes of Predestination well knownen, it appeareth that holye Scripture speake not in bayne of Predestination, eyther to make vs afrayed, or to dyue vs to dyspayre: Yea, I dare boldelye saye, if Predestinacion be wryth her effectes well consydered and dyuen in to the hearte, there is nothyng stronger then it to plucke vp a mannes conscience, but contrarywyse, where Predestinacion nakedlye wrythoute

Predestinacion  
wel consydered is  
a greate solace &  
conforte to good  
menne.

## Common places

her effectes is considered by the iudgemente of reason, so there is nothyng moore readye to destroye the conscience, then is Predestinacion: Wherefoore, when we be vexed aboute Predestinacion, it is oure owne blame, whyche doe not measure it by the woorde of **G O D**, but by reason of manne, whych reason stithens euery where it is blynde in matters of **G O D**, why shoulde it here see any thyng?

**S Aug.** The Aunciente fathers also of the church doe confyrme and ratifie the foresayd effectes of Predestinacion **Saynete. August.** in his booke *De bona perseuerantie*, calleth the effecte of Predestinacion, the apposition of Grace: Also **Origen** vpon the eyghte Chapter to the *Romaynes* hath these wordes, he that is iustified, semeth therfoore to be iustified because he is predestinate.

**Cōtra- ryes to predesti- nacion.** Contrarye to Predestinacion. To graunte that Predestinacion is to be iudged of reason, lawe, or of oure worthynesse. To graunte Predestinacion to be partypular, whyche erreure disturberh the Conscience, maketh incertaine the promyse, ouerwhelmeth saythe. To denye the Predestinacion of condicion. To holde wth the scole menne, that there is some cause in vs of Predestinacion.

To save Predestinacion taketh awaye Contingencie or chaunce. To holde because al thynges chaunced by Predestinacion, that **G O D** therfoore is cause of synne, frome whyche erreure the grauntynge of Contingencie doeth deliuer vs, which teacheth that man synneth of *Liberté*. hys fre will, as here after moore playnely shall be declared. To graunte wth *Alia*, and o- thers

## Of predestinacion. fol. xliii.

thers to be no lybertye of well, bycause of Predestinacion.

To graunte wth the scole menne, that oure worthynes & merites be the cause of Predestinacion vnto Justification and euerlastynge lyfe. To graunte anye other finall effecte of Predestinacion then Justification.

To denye wth the Epicurians the diuine Predestinacion, sayinge: GOD hathe no care of hys thynges created, and forsaiketh them. To disturbe the Conscience of manne wth the Superstitious inquirye of Predestinacion.

The C-  
pictures,

## Of Contingencie or chaunce. Capitu, vi.



Contingencie or chaunce semeth at the fyrste face to be wyped awaye of Predestinacion. Therefore nowe lette vs see howe both maye be saued. Thys shall be yf we graunie to reasonable creatures some choyse and lybertye in suche thynges as be subiecte to the Iudgemente of reason.

Contingencie therefore is whereby thynges created in matters subiecte to reason be nowe whate soeuer chaunged, altered and fall in to these and those tinges, dornges and chaunges; by reason of the choyse that is. and lybertye graunted them of GOD at their creation.

We save in matters subiecte to reason lest the philosophers thyncke al thynges happen by chaunce se herof.

C.v. and



## Common places

and contingentlye . Of fre choyse receyued in creation whyche suche thynges as be create haue in all thynges subiecte to the iudgemente of reason, doubteth no man . For albeit God maketh and keepeth thynges , forseeth and determineth thynges that happen or chaunce, yet he hath create and made them reasonable creatures , that is whyche be led wyth fre will and choyse in suche thynges as be vnder the iudgement of reason . All whyche thynges shall be more apparaunte when we shall begynne to create of fre will .

**The** cause of: **chaunce.** **The** cause of chaunce is the fre will whyche thynges created take in maters subiecte to reason , wherefore sith nature was ordeyned wyth the franke and free will of God , the naturall necessitie is not merely and simply necessary, but for because it was so appoynted and ordeyned. Also in mens all thynges and doynge fre will is cause of chaunce or contingencie . Therefore synne cometh and hath come of the fre will of the deuyll and of man, as further shall be declared in the tytle of synne . And because it is a blasphemynge of God to saye God is the cause and authour of synne, therefore contingencie maye not be denyed, to thintente we maye impute to the deuyll and to manne that thyng whyche blasphemouslye shoulde elles be imputed and put vpon God . Augustyne hath a pretre sayinge where he sayeth. ( Fieri non potest vt per quem a malis surgitur per eum in mala decidatur. ) That is, it can not be that by whome we ryse from euils, by hym we shuld fall downe into euils.

A saynge  
of Augusti.

Contingencie

## Of contingencie.      f. xv.

**C**ontingencie is not deuyded properly in to partes, but yet that it maye be the better vnderstande, the distinction folowynge is necessarie. Of necessities some be absolute or vnderchangeable, as it is necessarie that God is good, ryghteous, true, wyse, &c. And some necessities be not absolute, but because the thynges do so folowe, and this is called the necessity of consequence, as: it is necessarie that Ierusalem be destroyed, it is necessarie that the kyngedome of Israel perishe, and suche lyke.

The partes of contingencie.  
Necessite absolute  
Necessite of consequence.

These be not of theyr owne nature necessarie, but after that they be ones determyned and appoynted so to be, then they muste nedes come to passe, or because they folowe of some former causes as it is necessarie that heresy- es maye be, because the deuyl hateth God and the gospel. These of theyr selfe nature (I saye) be not necessarie, but contingente and chaungeable. For this consequence or folowynge, taketh not awaie the libertie of wyll.

But of this matter ye maye see moze in the common places of Philip Melancthon, and in Melancthon's commentaries vpon the Epistle to the Romans.

But forasmuche as August. semeth to declare these partes of contingencie or chaunge, I thinke it good to shewe forth the bydes of August. who wyrteth in this wyse.

There be two necessities, the one simple, as it is a necessity that al men be mortall. The other of condition, as if a man knowe þ one dothe walke, it is necessity that he walketh. For þ a man assuredly knoweth, it can be none other wyse ie of condition. But this necessity draweth

not

common places.  
August  
quest.  
xxiii. cap

iii.  
Necessite simple  
Necessite of condition.

## Common places

not w<sup>th</sup> it that simple necessitie. For this necessitie whiche I call of condicion, is not made of the proper nature, but of h<sup>e</sup> puttyng to of h<sup>e</sup> condicion. For no necessitie dyueth hym that walketh w<sup>th</sup> hys wyl, to walke, although then when he walketh it is necessarie that he walketh. Semblablye yf a man se a thyng present through the prouidence of God, the same is of necessitie, albeit it hath no necessitie of nature. &c.

**The effectes of contingencie.**

**T**he effectes or workes of contingencie be in thynges subiecte to reason all fre doynges, but per not without the foreknowledge of God, as to be altered: to be chaunged: to do this or that. Thynges create to fall in to thys or h<sup>e</sup> chaunce, not of an absolute necessitie, but because they be so create and ordeyned, whiche neuertheless God may at his pleasure otherwise chaunge, alter, and lede into other doynges and accions. But those creatures left to they<sup>r</sup> fre wyl may auerter them selfe do this or that, and fall into this or that chaunce, and althys in thynges subiecte to reason by gods permission, but not by gods impulsyon, as sayncte Augustyne sayeth.

**Contraries.**



**C**ontrary opinions hereunto be. To graunt that there is no chaunce because of predestinacion. To denye chaunce because of the losse of lyberte, whiche man fully had befoze the fall. To saye all thynges be moued and done of absolute necessitie after the opiniõ of h<sup>e</sup> Stoickes, as the seruaunte of Seno was wont to reason that matter with hys master, that he ought not to be beaten because by deservy he was constrained to senne and do amys. To graunte anye chaunce



chaunce in God, or in the nature of God. To graunte that because of libertie which is cause of contingencie, it lyeth in our power to please God, to beleue in God, and so forth: although he not withstandinge a man to do hys deuour for the word, to desyre and receiue it after a maner, lyeth in hys will, accordyng to the sayinge of Paule. Non est volentis neque currentis, sed miserentis dei. That is to saye, it is not in the power of the woller nor of the runner, but of God the shewer of mercie, where the apostle yet leueth vnto vs to will and to runne, of whiche thinge we shall more copiously intreate in the tytle of free will. To set the naturall fate or destenye agaynst contingencie, and therefore to denye it. For naturall destenye (as sayeth that ryghte excellent manne Phylipp Melancthon) bringeth not necessite vnto humaine affayres or thynges, and it is periculare and onely to be vnderstande of astrologicall destenye.

## Of Creation.

## Capit. IIII.

**C**reation is a makinge by whiche God dyd create the spirites and all bodely nature of noughte by the woorde to preserue and susteine the same. The description of creation.

As in the verbe begynnynge of Genesis Probaci re rede. In the begynnynge created God heauen and carthe, that is all creatures. In the beginning, that is to say, what tyme there were no creatures. Of the creation of spirites testyfyeth the prophete, sayinge: thou makest thyne angels spirites, and thy mynisters flames of fyre. Furthermoze the spirites are thought

## Common places

not w<sup>th</sup> it that simple necessitie. For this necessitie whiche I call of condicion, is not made of the proper nature, but of  $\bar{h}$  puttyng to of  $\bar{h}$  condicion. For no necessarie dyueth hym that walketh w<sup>th</sup> hys wyl, to walke, although then when he walketh it is necessarie that he walketh. Semblable yf a man se a thyng present through the prouidence of God, the same is of necessitie, albeit it hath no necessitie of nature. &c.

**The effectes of contingencie.**

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chaunce in God, or in the nature of God. To graunte that because of libertie which is cause of contingencie, it lyeth in our power to please God, to beleue in God, and so forth: although not withstandinge a man to do hys deuout for the word, to desyre and receiue it after a maner, lyeth in hys will, accordyng to the sayng of Paule. Non est volentis neque currentis, sed miserentis dei. That is to saye, it is not in the power of the wylle nor of the runner, but of God the shewer of mercie, where the apostle yet leueth vnto vs to wylle and to runne, of whiche thyng we shall moze copiously intreate in the tytle of free wylle. To set the naturall fate or destenpe agaynst contingencie, and therefore to denye it. For naturall destenpe (as sayeth that ryghte excellent manne Phylipp Melancthon) bringeth not necessite vnto humaine affayres or thynges, and it is periculare and onely to be vnderstande of astrologicall destenpe.

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## Capit. IIII.

**C**reation is a makinge by whiche God dyd create the spirites and all bodely nature of noughte by the woorde to preserue and susteine the same. The description of creation.

As in the verbe begynnynge of Genesis Probaci re rede. In the begynnynge created God heauen and earthe, that is all creatures. In the beginning, that is to say, what tyme there were no creatures. Of the creation of spirites testifieth the prophete, sayinge: thou makest thyne angels spirites, and thy mynisters flames of fyre. Furthermoze the spirites are thought



## Common Places

to be the fyrst creatures accordynge to the say-  
**Job .xl.** inge of Job, he is the begynnyng of the waie  
of God.

**Joh. i. a** ¶ Nowe, that by the woorde all thynges were  
create, the begynnyng of the gospel of John  
declareth where he sayeth: al thynges wer made  
**Ebre. i. a** by it, and wpythoute it nothyng was made.

Also in the Epistle to the Ebrewes, where it is  
sayde: by whom he hath also create the worldes.  
**psa. xxx.** ¶ The prophet Dauid recorded the same, saying:  
by the worde of the Lorde the heuens were fix-  
ed, and by the spryte of hys mouthe al the ver-  
tue of them. And anone after it foloweth: he  
sayde, and they were made. he commaunded,  
and they were created. These sayinges also  
proue that of noughte the creatures wer create  
by the worde. And by that they were create of  
noughte is excluded anye matter to haue bene  
layed before. The laste parte of the diffinition,  
whyche is to the sauyng and maynteyninge of  
theyr natures, is proued fyrste by the place in  
**Act. 17. f.** the actes, where it is sayde, by hym we lyue, we  
moue and haue oure beyng, that is, in that we  
lyue and peryshe not. it commeth of the benefic  
**psa. ciii d** of God. Also by the prophete. ( Omnia a te ex-  
spectant vt des illis escam, ) that is, they waite al  
vpon thee, that thou mayest geue them meate  
**ps. xxxv.** in due season. Item in an other place, men  
and beastes thou shalt saue lord. These textes  
and other lyke, teache that God kepeth & mayn-  
teyneth hys creatures.

**The cau- ses of creatiō.** ¶ God the father is cause of creacion, because  
he hath create, and dothe create. The word, that  
is the sonne, is the meane wherby and wpyth  
whome all thynges were create and yet he cre-  
ate,

ate, John wytnesse the same, al thynges were made by it. The holy goste is the halower quickener of the creation.

Joh. i. a.

Creation (where of we here speake) of it selfe is not deuyded in partes, onles a man accorde to the diuersitie of creatures wyl saye that some creation concerneth spirites, some humayne creatures and reasonable, other some unreasonable.

Partes.

The proper and principal workes of creation, be to preserve and maintayne his creatures, whiche workes I haue afore declared.

The effectes of creation

The meane wherby God maynteyneth is the worde, by power of which (as to the Hebrewes it is sayde) God the father dothe moderate and beare by all thynges. Ryghte excellentie and full well we be aduertysed here of Philip Melancthon, that other workemen or makers after they haue ones fynyshed and made theyr worke, departe and betake the same to fortune and to the ensuyng chaunces, but God departeth not from the woorkes that he maketh, but perpetually kepeth by and mainteyneth the same, and thys keepynge by and mayntenaunce is called the generall or vniuersall sustentation.

Ebr. i. b.



Contraries to creation be. To graunt w<sup>th</sup> Simon Magus the world was create of his angels, but that he hym selfe is the hyghe power, whiche is God. To graunt w<sup>th</sup> Saturninus, that the worde and also man was made of inferioure aungels. To graunte w<sup>th</sup> the Sethians, that two men, that is to wete, Cain and Abel, were fyrste create of aungels, of whome afterwarde the reste of men proceded. To graunt w<sup>th</sup>

Contraries and heresyes Saturninus. The Sethians.

## Common places

Valenti-  
nians.

Cerdon.

Basilides.

Manichees.

Philosophers.  
Epicurians.

with Carpocrates, that there is one principall  
vertue in thynges superiour, and that this worlde  
was create of aungels. The same thyng also  
taught Cerinthus. To graunte with the Val-  
entinians that Bithos, that is to saye depenes  
and sylene were fyrste of all, of whome came  
seed, mynde, and trouthe: of whom brasted forth  
the worde and lyfe, of whome was create man  
and the churche. To graunte with Cerdon. ii.  
goddess, one good, an other cruell, the good ma-  
ker of the vpper worlde and the cruell maker of  
this worlde. To graunte with Basilides, that  
the hye God named Abraxas, whome he cal-  
leth a created mynde created the word, of whom  
afterwarded proceded prouidence, vertue and  
wysedome, of these were made afterwarde prin-  
cipates, potestates and aungels, and then were  
made infinite creations of aungels, of whyche  
aungels were institut and ordeyned three. C.  
lxv. heuens, and in the lowest heuens be an-  
gelles, whyche made this worlde. To graunt  
with the Manichees fyue elementes of whyche  
all thynges were genbred, and these cementes  
they called by these names, smoke, darkenesse,  
fyre, water, and wynde, in the smoke they helde  
opinio that beastes of two fete were bozne, out  
of whyche also they aspyne that men proce-  
ded. In darknes crepynge beestes. In the  
fyre the foure footed beestes: in the water the  
swymmyng creatures: in the wynde foules  
that flye. To graunt with certaine Philosophers  
anye matter aforesayde. To contende with the  
Epicurians that God isareth not for the crea-  
tures, whyche folow the opinion the poete Virgil  
Virgill. is agaynste, settinge forth the mooste elegantlye  
the



the contrarie and ryghte sentence in the fyrre booke of Eneis . *Principio celum ac terras camposque liquentes. ac .* To holde that the Gentyles and Heythen persons knowe not the effectes and workes of creation, that God preserue, kepe, sedeth, noursyeth, and beareth by all thynges, contrarie to the Apostle where he sayeth, all that myght be knowne of GOD, the same is manifest amonges them, for God dyd shewe it vnto them, so that this inuisible thynges, that is his euerlastyng power and godhede, are vnderstande and sene by the workes euen from the creation of the world.

Rom. i. c

## Of Creatures.

## Cap. IIII.

**A** Creature is the hole worke of God as wel of spirituall thynges create as of other thynges and bodely natures made to this purpose of God, to shew that God is, and not onely that there is God nakedly, but also that he is eternal, myghty, dyuine, & wonderful, that is, whyche createth, and gouerneth and steereth al thynges, by knowledge of whyche thynges God the creatour myght be glorified, magnified and worthely thanked.

## Probacion of this diffinicion.

**G**od created heauen and earthe, that is to saye, all creatures bothe in heauen and earthe. Of the creation of aungels witnesseth the prophete, and also the Epistle to the Ebrues: And lest ye shoulde thinke that all spirytes were created, I put this worde (created,) for God is also a spirite, but vncreated.

Gen. i. a

Psa. ciii  
Ebre. i. c

Nowe the vse of creatures and wherefore

D. i.

they

## Common places

they serue teacheth Sayncte Paul, saying: that  
**Rom. i. c** God shewed vnto the worlde that whiche myght  
 be knowen of hym, and is manifest amonges  
 them, so that his inuisible thinges, that is to  
 saye his eternall power, and godhead are vnder-  
 stande and sene by the workes sythens the  
**Eccl. i. 3. a** creation of the worlde. To this agreeth the  
 booke of wysdome, where it is sayde: Mayne are  
 all menne, whiche haue not the knowledg of  
 God, as were they that oute of the good thinges  
 whiche are sene haue not acknowledged hym,  
 that is of hym selfe euerlastyng, neyther tak-  
 yng hede to the workes that are made, ac-  
 knowledged not the worker of them, and so  
 forth reade the whole chapter, for it setteth forth  
 the vse of the creatures of God very excellent-  
 ly. But because it is not ynoughe to knowe  
 God, therefore we added, that **GOD** myghte  
 therby be glorified. For the apostle in the place  
 before remembred, sheweth that **gentyles** knew  
 God, but he accuseth them that after they had  
 knowen hym, they woulde not glorifie hym nor  
 render lounge thankes vnto hym. Powe to  
 glorifye God, is to geue vnto God the glorie  
 of a creatoure and gouernour, that is, to thinke  
 God not to be ydle, but to haue cure of hys cre-  
 atures. To geue thankes, is stedfastlye to  
 thinke that God taketh charge of vs, that we  
 take lyfe and other good thynges of his handes,  
 and furthermore to loke for health and defence  
 of him. Finallye, the. cxlviii, and cl. **psalmes** of  
 Dauid, doe monishe vs what it is to glorifye  
 God, and to be thankefull vnto him, after we  
 haue knowen him by his creatures.

¶ The causes of the creatures be, God the  
 father,

father, whiche is the maker. The worde wherby  
and wherwith they be create. Also wherby  
they be maynteyned, and the holye ghooſte the  
ſanctifier and preſeruer of the creatures: Eter-  
nitie, power, diuinitie, and all other thynges,  
whiche be appropziare to God, as goodnes,  
wiſedome, iuſtice, and ſo forth declare that God  
bothe myghte and yet maye create and defende  
his creatures.

¶ Creatures accordynge to the diuerſite and  
variete of them be, ſome ſpirites, ſome reaſo-  
nable and humane, and other ſome vnreaſona-  
ble. The ſpirituali or ghooſtly creatures, whiche  
be good, as be the aungels were create to ſerue  
and miniſtre as well vnto God as menne, and  
and therfore the Epistle to the Hebrues calleth  
them ſcrupnge or miniſtratorious ſpirites.

The reſte of creatures created to the uſe of  
man, be al ſubiecte to manne for his cauſe, whi-  
che hath made them ſubiecte.

¶ The woorkes and effectes of creatures be  
theſe. To declare there is a God that createth,  
gouerneth, and kepeth all thinges. For yf we  
woulde feele and ſearche hym by hys creatures  
we ſhoulde fynde hym, ſothen he is not farre  
from euerye one of vs, as Paule moſt eloquent-  
ly declareth in hys preachynge to the menne of  
Athens. To ſerue for the proſyte of man, ſo as  
much as to the uſe of man al creatures be cre-  
ate, but yet onelye to the uſe of the ſaythfull, ac-  
cordynge to the ſayinge of Paule where he ſay-  
eth that God created them to be receyued with  
thankes geuynge of ſuche as beleue & knowe  
the trueth, ſo al h creatures of god are good &c.  
But infidels & wycked withoute all reghie doe

the cauſes of  
creatura-  
res.

The par-  
ticion of  
creatura-  
res.

Roma. i.  
Gen. i. v

The ef-  
fectes of  
creatura-  
res.

Roma. i.

Act. 17. f

i. ii. iii. a



## Common places

vse the creatures of God, or rather abuse them,  
 wherfore also the very creatures doe feruently  
 wayte when the sonnes of God shall appeare,  
 to the intente they maye be deliuered frome  
 the bondage of corruption into the glorious ly-  
 bertie of the sonnes of God. Also Saynet Pe-  
 ter in hys latter Epistle, sayeth: We looke for a  
 newe heauen and a newe earthe, in whome res-  
 mayne ryghteousnes. On the contrarye parte,  
 scripture semeth to threaten & vngodly, to be re-  
 uenged of the creatures whome they haue ab-  
 used, as in the booke of wysdome is sayde that  
 the gelousye of God shall take harnesse, and  
 shall arme the creature to be auenged of the e-  
 nemyes. And Iesus the sonne of Synach say-  
 eth: All thynges necessarye for the lyfe of man,  
 are created from the begynnyng: water, fyre,  
 yron and salte, meale, wheate and honye, milke,  
 and wyne, and clothenge. All these thynges are  
 created for the beste to the faythfull, but to the  
 vngodly, shall all these thynges be tourned to  
 their hurte and harme. To be subiecte to the  
 rule of manne, accordyng to the woorde of  
 God spoken to Adam and Eue: Dominamini  
 piscibus maris, that is, haue ye dominion ouer  
 the fishes of the sea, &c. And accordyng to the  
 sayinge of Paule. The creature is subdued to  
 vanite not wyllynglye, but for hys cause whiche  
 subdued it vnder hope. There maye be other  
 effectes also reckened vpon of creatures, as that  
 God myghte be glorified and praysed by them,  
 and in them, whiche effectes be expessed in the  
 two Psalmes afore mencioned. Cxliiii. and  
 Cl. Also that the selfe creatures myghte glori-  
 fie and prayse God.

The

The fathers confirme the effectes, as Sayncte Augustine . Of the perpetuall of creatures *Austrn.*  
 (sayeth he) is vnderstande the creatoure and bypon  
 maker to be eternall, of the greatnes he is vn- *John.*  
 derstande Almyghtye, of the order and disposi-  
 tion wyse, of hys gouernaunce good.

Also the same Sayncte Augustine in another *Austrn.*  
 place sayeth . It is mete that the creature in li. sup  
 shoulde praise God his creatour, for to the same putacio-  
 purpose hath he create hym, that he myghte be num.  
 praised, not nedig any of our praise, wherfore let  
 the mynde loue, tonge syng, the hand wyte, &c.

Contraries to these. To graunte that the  
 whole worckmanshype of creatures hath al-  
 wayes been and beganne by creation. To de- *Contra*  
 ny that y<sup>e</sup> spirites, as well the good aungels as *ries.*  
 the badde were create . To denye God maye be  
 knowen by the creatures, and that he doeth cre-

ate, gouerne and mayntayne all thynges . To  
 graunte that the knowledge of God of the cre-  
 atures suffiseth to perfection wythoute the  
 worde . To auance the creatures aboue the  
 creatour, as they doe whiche worshyp saintes,  
 golde and syluer, agaynst whome the prophete  
 verry earnestly speaketh, and the booke of wyse-  
 dome. Also the prophete Baruch. To abuse the *Psalme*  
 creatures after a mas lust vnto vanite *Cxiij.*  
 glorifie God by hys creatures and in hys crea- *Sa. 13. b.*  
 tures. Not to attende to the creatures, to the *Baruc.*  
 intente, that oute of them thou mayest learne *b. a. b.*  
 the goodnes and presence of God . Not to geue  
 thanke to God when thou doest vse his crea-  
 tures. To say with the Epicurians, that God  
 regardeth not creatures . To graunte that the  
 study of natural Philosophy, which standeth in

## Common places

the knowledge of naturall thynges is hurtfull  
to christianitie, whiche withoute doubt is not  
hurtfull, so that the same be gouerned by the  
doctrine of christianitie.

### Of Aungels or good spirites. Capitu ix.

**A** Aungels or good spirites be scrupnge  
spirites of a fyre nature, create to the  
ministry of God and of the godlye, to the  
intent to serue God and to be assistente to the  
godlye, and to kepe them.

#### Protes of thys diffinicion.

- Heb. i. c** He maketh his aungels spirites, and hys mi-  
nisters flames of fyre, that is to saye: of a fyre  
**Ps. ciii a** nature. And the aungels be called scrupnge or  
ministryng spirites of their office that God vs-  
eth them as ministers, but not but for oure  
**Gen. 28. b** cause: So Iacob seinge Esau is protected of  
the aungels. Also in the booke of Exodus the  
**Exod. xxiii. d** Lorde sayeth: beholde I sende myne aungell be-  
fore to kepe the in the waye, and to brynge thee  
into the place, which I haue prepared, beware of  
**Judith. xii. c** him, and heare his voyce. Also Judith sayeth:  
the Lorde lyueth, for hys aungell hath kept me.  
In the gospel of Mat. the aungel comforteth Jo-  
**Mat. i. c** seph agaynst the offence of hys mynde concer-  
nyng the birth of Christe. God also vseth the  
seruyce of aungels in reuengyng of senners, an  
example of Herode, whome the angel of the lorde  
**Jos. v. a** stricketh. Also in the booke of Josue, where the  
aungell of the Lorde appeareth with a naked  
sward drawn in his hande to defende Israel,  
**Luk. i. c.** He vseth also his aungels in other ministeries.

The



**Of good spirites. fol. xxi.**

The aungell Gabriel is sent vnto Mary. The lawe (as it is recorded in the actes) was giuen by thaungels. I added in the diffinition, to the ministerpe of the godlye, to thintent ye shoulde know that aungels were create and made to vse andseruice of the good & godly only, & not of others, as witnesseth the. xix. psalme of the prophet, in whiche psalme god promiserh ayde and defence by his aungels vnto suche as loue his holye worde. For that psalme conteyneth the prayses and commendacions of gods worde, promising to the byleuers sauetye and defence by the xemple of Chryst frome all euyls.

The causes of good aungels be: God the father, the father and maker of them. And the worde is the meane wherby and wherwith thaungels were creat. The holy ghost is the quykener and sanctifier. That these fell not as other ded, they maye thanke the mercye of God. For in that that god forsoke them not they were saued and preserued, and when he forsoke the rest and left them to theyr free will giuen them at theyr creation, they synned, and so were thruste downe into the helles.

By reason whereof GOD is not cause of the fall of the wycked spirites, but their owne free-will is the cause, by whiche they myghie as easely haue chosen the good as the badde.

Nowe, GOD maye frelye forsake, sythens he is francke and free, to doe what hys pleasure is, and no manne canne ne oughte to contrail hym, ne prescribe or appoynte hym anye lawe. Shal the worcke (saith Sarnet. Paule) saye vnto the workman, why hast thou made me on Ro. ix. b.

## Common Places

this facion: But of these thinges how the euill spirites fell of their owne choise & well, shall be herafter more at large spoken.

**No deut** Good aungels be of one order. Neither is it  
**sion of** to be thought that there is anye prerogatyue or  
**aungels** preeminence amonges aungels as they haue fais-  
ned, which haue deuided aungels into Hierarches  
without the open worde of God.

**The ef-** The woorkes or effectes of good spirites be  
**fectes of** these: To minister and doe seruyce vnto God, &  
**aungels** to execute his commissions, as Numc. xxii. An  
Aungel is sent of God to stoppe Balaams asse,  
whiche commaundement he executeth. In the  
**Jud. xiii** booke of Judges an Aungel is sent to Samp-  
**Luk. i. c** sons mother for the conceyvinge of Sampson.  
**Exod.** In the Gospel of Luke the Aungel Gabriel is  
**xxiii. a.** sent in embassade vnto the virgin Mary, for the  
conceyvinge of Christe. To be protectoure of  
the godlye, as appeareth in the example of Ja-  
**Ex. 34. a** cob. Also in the example of Moses, to whom the  
Lorde sayeth. And I will sende before thee my  
aungell. To comforte and encourage the godlye,  
**Ge. xxii** as in the example of Gedeon, in the example of  
**Jud. vi c** Joseph the husbande of Mary. Also in the ex-  
**math. i. d** ample of the thye childzen, Ananias, Misael, and  
**Dan. 3. c** Azarias, whiche were putte into a burnynge  
**and. vi.** ouen. To forsee that the godly be not hurte, ne  
miscarpe, by the example of Christ. Psal. xc. Al-  
**mat. 4. b** so where after he had fasted fourtye dayes the  
aungels ministred vnto him. Semblable effec-  
tes yet manye be gathered of the office of aun-  
gels: neither doe the fathers and doctours of  
the churche dissent from these effectes. Hierom  
**Hierom,** vpon sancte Mathewe, wyrteth on thys wyse.  
The worthynes of soules no doubte, is greate.

**Of good spirites. ffo. xxii.**

for as muche as euery one hathe his aungell appoynted vnto hym for hys keper euen from hys natiuite.

**Bernard** in hys sermon of Aungels: Lette vs be, sayeth he: deuoute, lette vs be louyng and kynde to so worthye keepers, lette vs loue them agayne .&c.

**Origen.** in hys. lxxi. Homely. There is at hande to euery one of vs: yea, euen to the leste of vs al, whiche be in the churche of God a good aungell, the messenger of the Lorde to rule vs, to monythe vs, to gouerne vs, whiche seeth daylye the face of the heavenly father for the amendinge of oure dedes & obteyning of mercede.

**Gregory** also sayeth: Euery one of vs haue one peculier and proper aungell appoynted to his custodie, and one other euill aunge'll to hys exercise.

**Contraries to good spirites.**

To graunt woth certayne heretykes that the good aungels made this worlde, is to thys learninge and to oure religion contrarie. Item to graunte and admitte Hierarchies and prelacies of aungels, which they deuide beside gods word, ordres of into aungels, archaungels, thrones, dominacions, principates, potestates, cherubyn, seraphyn be not and vertues. Also to holde that aungels receyued not in their creation free wyl. Agaynste in scripture whome dispute: h. S. Hierom, where he sauyth: The. ix.

Solus Deus est in quem peccatum cadere non potest, that is: vpon onelye God synne can not fall. The reste be of their free choise, and maye be bolued into either parties. To affirme woth the scolasticall menne, that the Aungels deserue nowe theyr constanre and confirmation,  
**D.v.**

bernard

Origen.

Gregory

f. Hiero.  
de filio  
prodigo.



## Common Places

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ample of the thye children, Ananias, Misael, and  
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**Of good spirites.      Ifo. xxii.**

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kynde to so woorthye keepers, lette vs loue them  
agayne .&c.

**O**rigene in hys. lxxi. Homely. There is at Origen.  
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aungell, the messenger of the Lorde to rule vs,  
to monithe vs, to gouerne vs, whiche seeth day-  
lyre the face of the heauenly father for the amen-  
dement of oure dedes & obteynning of mercye.

**G**regory also sayeth: Euery one of vs haue one Gregory  
peculier and proper aungell appoynted to his  
custodie, and one other euill aunge:l to hys  
exerceyse.

**Contraries to good spirites.**

To graunt wth certayne heretykes that the  
good aungels made this worlde, is to thys lear-  
nyng and to oure religion contrarve. Item to  
graunte and admitte Hierarchies and prelacies The. ix.  
of aungels, which they deuide beside gods word, ordres of  
into aungels, archaungels, thrones, dominaci- aungels  
ons, principates, potestates, cherubyn, seraphyn be not  
and vertues. Also to holde that aungels re- grofided  
ceyued not in their creation free wyl. Agaynste in scrip-  
whome dispute: h **S. Hierom**, where he sayeth: ture.

**Solus Deus est in quem peccatum cadere non**  
**poteſt**, that is: vpon onelpe God synne can not f. Hiero.  
fall. The reste be of their free choise, and maye de filio  
be bowed into either parties. To affirme wth prodigo.  
the scolasticall menne, that the Aungels de-  
serue nowe theyr constancie and confirma-  
D.v. cion,

## Common places

cion, as no more to fall into synne . To denye that aungels vnto as many as haue the worde be geuen to kepe and minister vnto them.

### ¶ Of euill spirites or Aungels. Cap. ⅞.

**O**f all aungels be spirytes, whyche were fyrste ordeyned and created in veryppe good, whyche of theyr free will swarued from the trouthe to lye in awayte of all the creatures of G O D by hys sufferance.

*The* ¶ That euill aungels be spirites is testyfyed euery where in scripture. *profe of y* *definiō* *Ebr. i.* whyche maketh hys aungels spirites and hys ministers flames of fyre. For certaynlye the deuyls were fyrste created good aungels. *Eph. vi b* Paule also to the Ephesians witnesseth the same sayinge: We wrestle not agaynst the flethe and bloude, but agaynst rule, agaynst power, and agaynst worldly rulers of the darknes of this worlde, agaynst spirituall wyckednes for heuently thinges. *Joh. 8. f.* ges. Christe wytnelleth the same, sayinge that the deuyl was a manqueller from the begynnyng (that is to wete of hys fall) and abode not in the trouthe: wherby it is apparaunt that he was set and create in trouthe good as the reste were.

*i. pet. v. c* ¶ Concernynge freewyl, that it was the cause of the fall of the euill spirites, there is no question. For God in the lyberye of wyl created hys creatures.

*i. pet. v. c* ¶ Of the effectes and workes of deuyls we be sufficiently taughte of Peter where he sayeth.  
We



**Of euyl spyrytes.      fol. xxiij.**

**B**e sobre and watche for your aduersarye the deuyl as a roarynge lyon walketh aboute seekinge whome he may deuoure. This effecte is of the parsons: Of theyr awaytes and sleightes against all creatures to hurte the same to the hynderaunce of manne, we shall nedde no farre fetched proues. For in the place a lytle tofore **Eph. 6. b.** remembred of Paule, the euyl spirites be called rulers of the worlde, ergo they be also rulers of suche thynges as be in the worlde whych to destroye, to infecte, to falsesye, and make troublesome, that is to make all in a hourly bourn, the deuyl hath power to thintente he maye tempte and lye in a waye of men. Howbeit these effectes of hym selfe he can not do, but by the sufferaunce of God as appeareth by the wordes of the prophet Michas, where he sayneth that the deuyl saith, I wyl go forth and be a lyinge spirite in the mouth of all the prophetes, to whome the lord sayde: thou shalt deceyue and preuaile. In lyke wyse in the booke of **Job. ii. b.** God sayd to the deuyl. Thou hast moued me against **Job. i. b.** Job, that I should trouble and bere hym. Also: Lo (sayeth the Lord) he is in thy power, but yet stretch not thy hande vpon his parson.

**Another diffinicion of the power of the euyl spirites.**

**E**uyl spirites be rulers, powers, lordes of the worlde. gyders of the darkenes of the world, spiritual mischiefes, subtilties and fraudes agaynst heuonly thynges. I cal them spirituall mischrefes and subtilties,

## Common places.

subtelties, by reason of the greate excesse and aboundaunce of myschiese, fraude, subteltie, and dyscerue that is in them. And the deuyls be called spiritual fraudes, not only because them selues be suche, but also because they exercise and practyse suche spiritual engins sleighies and fraudes vpon other.

**The cause** ¶ The cause of euil spirites, is theyr free wyl, in whiche at the begynnyng God created all uil spirites. This fre wyl because it rather bowed to euill then to good, caused certayne sprytes first to swarue from the trouth and rightousnes which wer create and made in trouth good. The lerned fathers of y church assigne y cause of thauengels fall some to pryde, some to enuye, which vices be the effectes of the wil declined to euill.

**No deuyl** ¶ The euil spirites can not be deuied into parties or certayne orders, albeit that some of them deuyls. for the accustomednes and power of hurtinge mar.iii c seme to be called princes: as Beelzebub in the euangel of Marke is named prince of deuils.

**The effectes** ¶ The effectes operations or workynges of them be these: To lye in a wayte vpon the good and godly persons noghie and daye even as the good aungels continuallye do kepe the godlye. And this effecte is general, of which thase that folow be especialtes, and in maner meanes by which the euill spirites lye in a wayte vpon the godly, a stop the wicked that they can not attaine to godlines. To lye and to tempt and entice vnto lies, for he is the father of lies, as Christ sayeth: when he speaketh a lye, he speaketh of hys owne, because he is a lyer and father therof. So he lyed vnto our fyrste mother Eue, as appeareth

Joh. ii. f

reth in Genesis.iii. Also Satan (as it is red  
 actes fyfthe) tempted Ananias to cause hym to  
 lye vnto the holy ghost. To trouble & punyſhe  
 the godly, an example of Job and all the godly.  
 To take away the good ſede, which is the word  
 of God, oute of the hertes of men, leſt they ſhuld  
 beleue and be ſaued. To corrupte and falſefye **Luc. 8. b**  
 the woorde of God wyth wycked doctryne, as in  
 the parable of the ſower of good ſede and of the **mat 13. b**  
 deuyll whych ſowe amonges it darnell. To al- **i. pet. v. c**  
 lege and cite ſcriptures crokedly and peruerſly, **2. Cori. x**  
 as Mathew. iiii. where as the deuyll alleged a  
 place out of the. xi. pſalme. To ſeke buſyſye  
 whome to deuour. To tranſfigure hym ſelfe  
 into the aungell of lyghte to thyntente to deſ-  
 cepe, that is vnder the cloke of deuocyon to  
 ſyre menne to vngodlynes. To ſette the **Luc. 22. f**  
 godlye as menne ſette whete, accordyng to that:  
 Lo Satan hath ſoughte you to ſette you as  
 menne ſette whete, but I haue prayed for thee.  
 To rule and to drawe the wycked at their **Eph. 6. b**  
 pleaſure to all euyls, accordyng to that of  
 Paule. The deuyll is ſtronger in the vn-  
 faythfull. To replenſhe the worlde wyth  
 all euyls, ſpytynge all thynges in a roze.  
 For theſe cauſe Paule calleth euyl ſpyytes  
 rulers of the worlde. To promyſe and to **mat. 4. b**  
 geue all maner of promyſons, that the worlde  
 myghte be kepte ſtill in blindneſſe and wyck-  
 kedneſſe, for all the kyngedomes of the worlde  
 and glozve of the ſame the deuyll boſteth to be  
 in his power, accordyng to this: All theſe  
 thynges I will geue thee; if thou wylte fall  
 downe and worſhyppye me. Nowe he that wyl  
 geue, he ſheweth that he hath to geue. To  
 conſpyre



## Common places

confirme the vngodlye in theyr vngodlynnes  
wth sygnes & wonders which he sheweth by his  
subiectes and hymmes the false prophetes, as  
apperech. Mathew. xxiii. And by enchaunters,  
as in Exod. the. iiii. and. v. chapter is declared,  
wherofze also it is not impossible that the de-  
uell may by arte make wylke many thinges.  
For yf wythecraftes, sorceries and enchaunte-  
mentes were not made, or coulde not be done,  
Moses woulde not haue forbidden them.

Whether is it anye harde thyng to enchaun-  
ters to make theyr wylkes of efficacie & strenght,  
spth Sathan (as sayeth Paule) is stronge in  
the vnfaithfull, whiche where as he vttereth  
in the false prophetes sygnes and wonders.

Why is not he of power to do the same in iug-  
glers, coniurers, soothsayers, enchaunters, and  
suche lyke. It is red in scripture, howe a wo-  
man that was an enchauntres, rayled by the  
spiryte of Samuel by her wythecraft, or ra-  
ther the deuyl in the lykenes of Samuel, to  
enfecie and dysturbe the creatures for the ha-  
tred and enuy of man, therfore he is the lord of  
the vniuersall worlde, and therfore he hathe  
in hys power all thynges of the worlde. But  
as I sayde these effecies of euil spyttes be not  
of force onles God suffereth them. But why  
God suffereth Satan to haue so greate power  
the causes be knowen to G O D, whiche ne-  
uerthelesse be also in scripture in sundry pla-  
ces dysclosed. Remedies agaynst the effec-  
tes of euill spyttes vnto the godlye prescri-  
beth the Apostle to the Ephesians the fyrte  
chapter. Also Peter in hys fyrste Epistle ca-  
pitulo. v. The worlde, because it retyer regar-  
de th

deeth nor haue these remedies, therefore it can  
not resseue these forclayne effectes.

**T**he myndes of the fathers concernynge the  
effectes of euyl sprytes.

**A**ugustyne sayeth: all the euyls of the world  
be commytted by the falsehode of the deuyl  
whiche haue set warre in heauen, in paradise  
dyscepte, hatred amonges our fyrste bretheren,  
and in all oure workes haue sowne darnels.

Augus-  
tyne in  
sermoni-  
bus.

**G**regorye wyrteth. The wyll of Sathan is  
alway wycked, but his power is neuer vnrygh-  
teous, for of him selfe he haue his wil, but hys  
power he hath of God. I thoughte it good also  
to adde the saying of Lactacius, which wyrteth  
in this wyse. There is a certayne wycked and  
dysceyful spirit, which is the enemy of man, and  
foe of iustyce, this spryte lyeth in awaite of all  
mankinde. And those that knowe not God, he  
entangleth in erreure, in foly & oxeneth, in dar-  
kenesse ouersadoweth. &c.

Gregory  
lib. ii.  
moralium.

Lactan-  
cius. lib  
v. diui.  
iusti.

**T**he contraries of euyl sprytes.

**T**o graunt the euyl sprytes were create in  
malice as they be now, against which heresy dis-  
puted S. Augustyne very lernedlye. To holde  
that the euyl spirites are not to be blamed that  
they fel, because they coulde none other wyse do  
wout grace. To hold that s wicked spirites did  
fal, not of their own proper wil, but at the enfor-  
cement of God. To make orders amonges the  
euyl spirites. To dyscuss the euyl sprytes of  
their habitation to Illande or to the further  
borders of fforwce, about whiche certayne try-  
felers holde opinion that the soules of greate  
men fleyng to helwarde, be hearde wepyng and  
lamenting

Augus-  
tyne su-  
per. gen.

A folithe  
opinion.

## Common Places

ii. pe. ii. d

lamentenge, which opinion seemeth to haue proceeded by thoccasion of certayne hylls, whych in those parties oftentimes do casse forth the brimstone and other whyles flakes of fyre. To dyspue superstitiously of the habitation of euill spyrytes, or not by the worde of God, whyche calleth it Tartarus or hell, accordynge to that of saincte Peter. For yf God spared not his aungels that synned, but cast the downe into Tartare or hell, and deliuered them to claynes of darknes to be kepte vnto iudgemente. &c. To asseyne of trouthe that there be certayne prelacies and preeminences amonges the euill spyrytes, so that y one should rule in one prouince, an other in one man, the thyrde in two or thre. To holde for an vndoubted trouthe that those euill spyrytes whyche ones be vanquished of anye of the saincties do no more appoche to him that hath overcome them. To graunt that no manne in number shal be saued, then as many as there were aungels that dyd peryshe, of whyche erreure some accuse Augustyne. To graunte that the euill spyrytes shall in tyme commynge be saued, which is Origens errour, and at this daye is renued of the Anabaptistes by auctorite of the .cii. psalme, where it is red. The lord will not kepe his anger for ever. To denye that the euill spyrytes do together lye in awaite of all creatures of God. To denye that wythecrafie is of any strength by the power of the deuill.

Of Man.

Capit. III.

The description  
of man.

**M**An after aungels is of all creatures mooste noble, created in free will to the image of God, that is to wete, partaker



maker of the deuyne nature, wyse, iuste, good, true, and so forth, whiche by synnyng of hys frewyl agayne losse all those thynges, made of a partaker of the godlye nature, partaker of the deuellye nature, of wyse vnywyse, of ryghteous vnyrrighteous, of good euill, of true a lyer, and to be whome suche as utterly vnderstandeth no more in thynges appertaininge to God, so that now man is the creature, yea the very bondman of the deuyll, who thowgh gods suffraunce or forsakynge inforceth him at hys lust to what euils he wyll, and also continueth suche a bondeman and thzall, onlesse he be deliuered by Christe, in whome the ryghteousnes lost returneth agayne to our heilth and saluacion.

¶ Man is the noblest creature after aungels, The prs for that he is endowed wth reason. That man ues. was create in frewyl can not be denyed, as shal appeare in that place of frewyl. To ymage of God that man was create is wytnessed in the booke of Genesis. And that by the ymage of Gen. i. b. God is spgnyfyed the nature of God, that is to witte, righteousness, goodnes, wysedome, trouth and such lyke the place of Paul to the Collosi: Col. 3. b. ans declareth. Lye not (sayeth S. Paule) one to an other, nowe that ye haue put of the olde man with his workes and haue put on the new, whiche is renued in knowledge after the ymage of hym that made hym. And to this sence Ambrose and Ireneus do interprete ymage. But agayne, that man by synnyng of hys owne frewyl, losse agayne the ymage of God is sufficiently declared by the . xliiii. Psalm of Dauid where it is sayde, when manne was pla. 48. f. in honoure, he vnderstode not, he was made

## Common places

Lyke to a brute beast, as who shoulde saye, man  
 in the stede of the nature of God was made par  
 taker of the devils nature, in stede of righteous  
 vnrightheous, whyche of him selfe vnderstandeth  
 nothyng any moze in spirituall thinges, accor  
 ding to the saying of Paule. A natural witted  
 man percepueth not suche thynges as belonge  
 to the spirite. The prophete calleth honoure  
 the very ymage of God, whereunto man was  
 created, and all those good thynges whyche be  
 approped to the nature of God. He calleth him  
 a brute beast now that he is spoyled of h<sup>e</sup> ymage  
 of God and of all those good thynges apper  
 teynyng to the nature of God. That man is  
 the thrall of the deuyl S. John sheweth where  
 he sayeth: he that commytteth synne is the ser  
 uauante of Sathan, which is the father and au  
 thoure of synne. Also thapostle sayeth. The de  
 uyl is stronge in the vnfarthfull, that is in na  
 turall men, and vndoubtedlye suche be all men  
 which be not yett borne againe neyther enfran  
 chysed by Christ. The deuyl draweth mē as his  
 owne proper slaues vnto al maner of noughti  
 nes & him lusteth not onely perforce & vvolētly,  
 but as his owne propre louig chylde which do  
 studye and endeuoure them selfe to obey the de  
 syres of theyr father, as wytnesseth Christ hym  
 selfe, sayinge. Ye be of youre father the deuyl,  
 and ye wyl obey the desyres of youre father.  
 The reste be apparaunte ynoughe by the wor  
 des of Paule to the Romains whyche sayeth:  
 Lykewyse as by the synne of one, condemnati  
 on came on all men, euen so by the iustifyinge  
 of one, commeth the ryghteousnesse & byngeth  
 lyfe vpon al men. Finallye I added this clause  
 (to

**Joh. 8. f.**

**Roma.  
v. d.**

(to oure helthe) in the diffinition, to dysproue the opinion of the Anabaptistes, whiche say, that by Christ men haue so recovered the righteousnes, that was lost, that they now may of themselves satisfye the lawe for theyr synne, with a perfecte ryghteousnesse.

**T**he causer of man is God whyche created hym of the mould of the earth. Genesis. i.

The  
cause of  
man.  
The  
partes  
of man.

**M**an by reason of the fall of oure forefather Adam, is deuided after the learninge of christen men, into the olde man and the newe. There is also an other diuision of the holt man ryght necessarye where scripture parteth hym into the spirite, the soule, & the body. The spirit which is whyche speaketh to God, whiche catcheth the worde of God and saythe. The soule is wherby we lyue, and by whyche our body is quickned. The body is that outwarde and hole lombe of membes. Of this particion maketh mencion the apostle to the Thessalonians sayinge. The herre God of peace sanctifye you holle, & poure hole spryte, soule and bodye be kepte faultles vnto the comynge of oure Lorde Iesu Christe.

i. Thes  
sa. v. d

Of the olde man. Capit. xxi.

**T**he olde man is that hole fleshy man by the fall of Adam losse and dampned before the knoweledge of the gospell or of Christe, and before regeneration made by the worde thowhe the holy goost, whiche olde man is dayly corrupted, accordynge to the concupiscences of erroure vnto al noughtynes.

**T**he probacion of this definition.

C. ii.

To



## Continuall places

**Eph. 4. c** For as muche as the scripture biddeth vs  
put on a new man, whiche accordynge to the  
**Col. 3. b.** image and lykenes of God muste be created in  
regynousnes, holynesse and trouth. And also  
willeth vs to be renewed by tholy ghost whiche  
thyngc can not be doone, but by the woorde and  
faythe in Christe, whiche afterwarde graunteth  
the holy ghoste. Therefore of necessitie there  
is an olde man, nother can he be made new but  
by the word known of Christe and by fayth in  
**Rom. 8. d** Christ, in whome is testifed the losse and dāp-  
nation of the olde man. The corruption accor-  
dyng to the concupyscence of erroure is p ge-  
neral effecte of the olde man put sithens the fal  
in mans nature, whiche declarerh that the olde  
man can do none other thyngc then luste after  
errours and all euils. By the effecte of concu-  
pyscence or luste is marked and signified p vice  
**Gen. 6. b** that cleueth in nature, for the hole thoughte of  
man is bent vnto euill at al tymes.  
**Caused** The cause of the olde mā is Satan, by whose  
**of the old** partwalion and entysement the fyrste mā was  
**man.** made olde, and al we were in hym made olde, as  
testifyeth S. Paule in the v. Chapter to p Ro-  
maines. This Satan ruleth and leadeth the  
olde mā as his own propre thral & captiue vnto  
all euils. Wherefore also we pray that the king-  
dome of God maye come vnto vs, and that we  
maye be deliuered from the raygne or tyran-  
nye rather of the deuyl, in whiche all olde men  
be subiecte vnder the tyraunte Satan.  
The cause also of the olde manne, is the  
free will of manne, by whiche the fyrste man  
raune hedlynge into synne whereof all we be  
made partakers yea, althoughe we haue not  
spynned

Of the olde man. ffo.rrviii.

formed to the simplicity of the transgression of  
Adam, so that none no free will in maner re-  
mayneth unto us to take and do suche thynges  
as be good and spiritual the deuyll so holdeth  
captiue oure nature and inforteth us to sundry  
synnes: yea, and suche as be outwarde and no-  
ticious ctymes. **¶** Of whiche thyng also the  
apostle complaineth where he sayeth. Euen that  
I wyl not do, I do but the good that I would  
do, that I do not.

Roma.  
vii. d

**¶ The parage.**

**¶** When we speake of the olde man we under-  
stande not certayne parties onely of man as  
some whiche by the name of olde manne under-  
stande onely the oldenes of felsh. But the olde  
man sygnifyeth here the hole naturall man and  
all the naturall powers of man. So scripture  
taketh the olde manne, and so bleth Paule the  
apostle of olde manne, as to the Corinthians  
where he sayeth. The natural witte man re-  
ceyue not thynges of the spirite. This manne  
scripture other whyles calleth the outwarde mā:  
other whyles the earthely, other whyles the olde  
man.

**¶** The effectes of the olde manne be of two  
sortes: Some do sprynge of the corrupte na-  
ture accordynge to the inward lustes and these  
be inward effectes. Other some be the frutes of  
the inward effectes of the olde man, and these  
be the outwarde. For he that hath a wicked  
hart can not wante outwarde synnes. For  
where the causes be there muste nedes folowe  
the effectes. Now the inward effectes of the olde  
man be these. To be corrupted accordynge

The ef-  
fectes of  
the olde  
man.

Ephesi.  
iii. d. e. e

## Common places

Jeremi  
xxvii.  
1. Cori.  
ii. d

to the concupiscence of erreure. This effect is  
generall of the cause of the rest ensurunge. And  
this effect sticketh in nature. Naturally to be  
ignoraunt of God: Not to feare God. To dis-  
pise God: Not to trust in God. To hate the  
iudgement of God. To see the rightfull iudge-  
ment of God. To be angry with God. To des-  
pise of grace. To haue confidence in thinges  
presente. To haue a croked harte and bent to  
myschiefes. genesis. vi and viii. To haue a cro-  
ked and vnsearchable heare, as witnesseth the  
prophete Hieremy, saying: Croked is the heart  
of man, and who shall search it? Not to per-  
ceiue the thinges that be of the spirite of God;  
accordinge to Pauls sayinge. The naturall  
man perceiueth not those thinges that be of  
the spirite of God. The sauer of erthly thinges  
accordynge to that of sayncte Paule: The  
wyse man of erth, erthelye. These effectes sticke  
in the heart of man naturallie. The outwarde  
effectes of the olde man be the outwarde woordes  
or frutes of the corrupte nature and wyre-  
ded mynde. A rablemente of them Paul bea-  
reth vp in the vyllie chapter to the Romaynes;  
after he ones had rebuked them for their vn-  
godlines, he gathereth the frutes of vngodlines  
as these, vnrightheousnes, hoisedome, aduiltye,  
wickednes, couetousnes, malyciousnes, enuy  
and so forth.

### Of the newe man.

**T**he newe man is whome the holie ghos-  
te regendzeth by the woorde and sayeth vnto  
vnrightheousnes, holyness and trauaile.  
Probacions



## Probacions of this diffinition.

**T**he holy gost to be a regeneratoure w<sup>th</sup>nes-  
 seth Paul, saying. But according to his mercede  
 he hath saued vs by the bathe of regeneracion,  
 and renuyng of the holy gost. The word is the  
 meane wherby the holy gost renueth. For then  
 we be renued and generate when we heare the  
 worde, so of the word springeth faith, by faith we  
 take holde of Christe the reparer of that true  
 ryghteousnes which geueth the holy gho<sup>st</sup>, he  
 burneth vp in vs the olde vyces of the old man,  
 as these, the ignorance of God, the dyspysng  
 of God, the distrust of God and semblable, and  
 createrh in vs new mocions, as the knowledge  
 of God, awe of God, trust in God, & so forth.  
 Suche vertues or good workes the apostle na-  
 meth the frutes of the spirite, by reason of the  
 holy gho<sup>st</sup> or spirite the worker of them. And  
 all these frutes be comp<sup>pr</sup>sed of the sayde apo-  
 stle vnder these thre names, ryghteousnes, ho-  
 lyenes, and trouth. For vnto these vertues we be  
 regenerate that we might receyue in Christ the  
 lost ryghteousnes, and myghte worke halve and  
 true workes, and not hypocritical or feryed.

Tit. 3. a

Gala. 5 a

Eph. 4 g

**T**he cause of the newe man is the holy gho<sup>st</sup>  
 as affirmeth Paule, whyche sayeth: that by the  
 renuyng of the holye gho<sup>st</sup> we were saued.  
 et. The meanes of regeneracion the scripture  
 putteth to be the worde and faythe, the worde as  
 cause, and fayth as the effect. For sayeth (sayeth  
 Paule) is by hearynge, hearynge, by the word of  
 God. Baptisme is a segne of the inwarde renu-  
 yng, and of gods wyl towarde vs & we be ne w  
 men. Of these causes properly speaketh & gos-  
 pell, in which the holy gho<sup>st</sup> is promysed, faythe

The cau-  
se of the  
new mā.

Tit. 3. b

Ro. x. d.

## Common Places

required and baptisme instituted.

**Partes.** Even as the old man signifieth the houle man, so also the newe man is taken for him that is wholy regenerate and renued. But howe this thynge is done we shal hereafter declare in the effectes.

The effectes of the newe man be gathered by the contrarie of the effectes of the olde man,  
**The effectes of loue God.** To knowe God. To magnifie God. To putte the whole truste and hope in God. Furthermooze as the effectes of the olde man be of two sortes, so also be the effectes of the newe man of two sortes that is to wete, inward effectes, which be of the mynde, and outwarde, whiche be of outward good woorkes. Howe, the effectes of the newe men differ frome the effectes of hypocrites, counterfaytynge regeneration or renuunge in asmuche as they be truelye done and of a pure heartie as Paul wyteth to Timothe, where he sayeth. The ende of the commaundement is charite oute of a pure hearte and good conscience and fawth not fawned. For this cause also the woorkes of the newe men be called the fruites of the spirite, bothe bycause that the spirite woorketh them, and because they be done spirituallie, that is to saye, truelye with a wyllynge and consentynge mynde. In heape of woorkes of a newe manne thou shalt fynde in the Epistle of Paule to the Galathians the fifth chapter. Howe be it the foresayde effectes doe not so retourne agayne by regeneration or newe byrth, whyche is made by the houle ghooste, but that they alwaye remayne entangled with a wonderfull weakenesse, whiche newe byrth neuer helpe

nevertheless beinge thus imparfite and weake:  
**G**OD taketh in good parte, in suche persons  
as be receyved in **C**hriste accordynge to the  
sayinge of **P**aule. There is no condemnation  
nowe vnto them, whiche walke in **C**hriste. **R**o. 8. 2.  
so, ye be not vnder the lawe, but vnder grace,  
that is to saye: albeit ye fulfyll not the lawe,  
yet it accuseth not you because ye be the sons  
nes of **G**od.

**C**ontraries to the whole man.

**C**ontraries to this righte doctrine con-  
cernynge man be these. To graunte with cer-  
taine heretykes that man alwayes hath been,  
that he was not created. To graunte with the  
**A**nabaptistes, that man dyd not utterly in the  
fall lose the nature of **G**od but onelye that it  
was darkened, lyke as the flame of fyre is wont  
to lye hyde in the ashes, or as syluer is hyde in  
the drosses. But that in **C**hriste it is come  
agayne with suche perfection that a man maye  
nowe allege and pledge his righteousnes a-  
gaynst the wrath of **G**od for synnes. To affirme  
with **S**aturninus that manne was create of  
aungels. To graunte that the olde manne can  
doe ought of hym selfe in thynges of **G**od. To  
holde that the olde manne can worke anye good  
thyng that can please **G**od contrary to the say-  
inge of **P**aule. What so ever is not of faythe,  
is synne. To denye that the olde manne is the  
Seruaunte and slaue of **S**athan agaynst  
that place. The **D**euill woorketh in the  
vnfaythfull. To saye that the fleashe onelye of  
manne nowe after the fall vnderstandeth not  
**G**od, trusteth not to **G**od, and so forth. But the  
soule or mynde of it selfe maye, althoughe it be  
C. v. not

The o-  
pinion of  
the ana-  
baptis-  
tes.



## Common places

not borne a newe. To holde that manne maye be borne agayne a newe withoute preachinge of the worde, withoute fayth and withoute the holy ghoſte. To graunte that the newe manne receyued in Chriſte a parte of ryghteouſnes, that is to wete, a generall ryghteouſnes. but that he maye be ſaued, he nedeth alſo a ſpeciall ryghteouſnes, whiche is gotten by good worckes. To graunte that the newe manne receyueth ſuche a fre choiſe and election in the renuyng, that of his free and franke wyll he maye ſatiſfie the lawe concernynge ryghteouſnes, whiche maye ſuffice before God.

¶ Of free wyll.

Cap. xiii.

**D**istinction of freewyll.

**F**reewyll, by the waye of teachinge, maye be thus deuyled into freewyll before the fall or freewyll perſfete, and into freewyll after the fall or imparſfete. And thys alſo is of two ſortes, the one in ſpirituall thynges, the other in outwarde thynges ſubiecte to reaſon.

¶ Of freewyll before the fall.

¶ Freewyll before the fall was a full lyberte to embrace as well good thynges as badde, to kepe the commaundementes of God, as not to kepe theym, at hys franke and freewyll geuen

**P**robacion in creation of God.

**O**n of this diſſimicion. ¶ This whole diſſimicion is ſet forth in Eccleſiaſt. the fyftene chapter, where it is wyrtten in thys wyſe.

¶ God made man at the begynnyng and leſte him in the hande of hys counſaile, he gaue him hys commaundementes and preceptes. If thou wylle

wylte obserue the commaundementes and kepe acceptable faythfulnes for euer, they shall pre-  
serue thee, he hath set water and fyre before thee,  
reache out thyn hande vnto whiche thou wylte.  
Before man is lyfe and deathe, good and euill,  
take what him lyketh shal be geuen hym. These  
wordes were spoken of the author of the same  
booke of Iesus the sonne of Syrach of the ly-  
bertye of man, whiche indifferentlye and a lyke  
frewyll myghte embrace good and euill, neither  
was it any meruayle, seithens he was the ymage  
of God and partaker of the nature of God.  
And vndoubtedlye suche was the libertye before  
the fall of man, as yet at this day the holy an-  
gels haue. But after that the ymage of God  
was losse and the partakinge of the godlye na-  
ture because of synne, then was h libertye of em-  
bracing good spiritual thinges taken away, ac-  
cordinge to h foresayd sayinge of Paul. The na-  
tural man perceyueth not such thinges as be of  
the spirite. Yea, & in outward thinges the ly-  
bertye is corrupted for not so much as in them  
the wyl is so free, but that it maye be letted of  
the Deuill.

**T**he causes of freewyll before the fall.

**T**he cause of this freewyll is God the crea-  
tour, whiche in creation gaue the libertye of wil  
to hys creatures. The instrument or meanes  
of exercysinge thys libertye be reason and  
wyl. Reason iudgeth, the wyl obereth or re-  
pugneth to h iudgement or reason & ruleth h lo-  
wer powers, h lower powers be h senses & h ap-  
petites of the senses or affection. Wherefore free  
wyl is defened of the Philosophers to be the  
wyl ioyned with reason.

The

## Common places

the scole  
men.

The matter in the sentences and the rest of the scole men settynge asyde reason. Doe gather free choise of free wyll onelye of the wyll, whereas they wyte that free wyll is called as touchinge the wyll because voluntarie: it maye be moued and with a wyllynge appetite caried to suche thynges as it iudgeth or wyll iudge good or euill. Howe, vpon the permission of reason and wyll, as the causes of free wyll: it is apparaunt that the fall of Adam chaunted not of anye necessitie. For where necessitie is, there is no libertie. But where is not libertie, there can neither be well, wherfoze vnto the wyll of manne synne is reghlytve imputed because of the presence of libertie, in which manne at hys creation lyued.

No partici-  
pation.

This free choise in creatures of chosynge good and euill is not deuyded. In God is free wyll, but not as was in manne. For God by his free wyll can not be bowed vnto euyls, for as muche as he can not put of his nature.

The effectes  
of hym.  
freewill be  
foze the  
fall.

The effectes of free wyll befoze the fall were these. To haue power to loue God and to hate hym. To truste in GOD and not to truste. To kepe the commaundemente of GOD and not to kepe. To embrace God and not to embrace. To receyue euill and not to receyue, and such like. These effectes are so to be vnderstande, that they myght haue proceded of that francke libertie, no necessitie compellynge to the same. And these effectes be of freewill, because they myght haue proceded of free wyll whiche myght haue been bowed, indifferentlye as well to good as to euill. Wherefoze Adam by that libertie myght haue done bothe well and euill.

So



So also vnto the aungels by that lybertye it was graunted bothe to receyue euyl and not to receyue, whiche when they toke euyl they fel.

¶ Of free wyl or choyse after the fall.

¶ Free choyse after the fall in spiritual thynges, is nothyng els but a wyl desyreng good or spiritual thynges, whiche yet can not attayne ne bring to passe, onles the holy gost cometh & helpeth oure wyl & endeouours. As pertynyng to outwarde thynges free choyse is a wyl, in a maner of efficacye and strength of outwarde thynges, withoute the renuynge of the spirite, whiche notwithstandinge maye be letted of the deuyl.

¶ The proues of this diffinicion.

¶ This diffinicion is sufficientlye proued by Paule, where he saith: The thyng that I allowe not, & that I wyl not, I doe. and that I hate, I do. Here thou seest a certen desyre, wyl, endeouour & studie of good. Also thou seest that the effectes, whiche oughte to be done doe not aunswere to the wyl of desyre endeouore and studie. And in another place the sayde Paule saith: It is not of the runner nor of the topler, but of God the hauer of mercye. Here the apostle yet leaueth vnto oure wyl, to runne and to wyl, and yet he ascribeth all thynges to the mercye of God.

Ro. 7. 5.

Ro. ix.

Salomō in his Proverbes doeth attribute to the hearte of manne the thyngkenge of his waye, and forthwith he addeth. (Et dominus dirigit gressus nostros). The Lorde directeth his goynges. We wyl aske then what is left vnto oure free wyl in thynges spiritual? I aunswere

Ps. 138.

## Common places

answer in fewe wordes: A certayne desyre of thynges or goodes spirituall, a well, an attemperate, a studie, a runnyng, a thyngyng, all whiche neuerthelesse be nothyng neyther to attayne the desyre, neyther to performe the same. Therfoore the Apostle alwayes prayeth for the Churches, to whiche he wryteth that **G O D** wyl performe the good that he hath begonne in them, as to the Philippians the fyrste chapter, knowenge this thyng certayne, that he whiche hath begonne in you a good worke, shal performe the same.

It is therfoore to be thoughte vniuersallye that oure desyre and endeouours vnto spirituall goodes canne doe nothyng ones fyrste the holie Ghooſte appoacheth and helpeth our desire & longynges, whiche holpen so, they shal ensue those effectes in receyvinge and perfourmyng the sayde spirituall thynges. For as Paule sayeth: they whiche be ledde with the spirite of **G O D**, be the sonnes of **G O D**, that is to saye: They that haue the holy ghooſte may performe þe thynges whiche becometh sonnes to doe. Nowe, it becometh the sonnes of **G O D** with ioye to receyue and execute the commaundementes of their father.

Item where the spirite of the Lorde is, there is libertye, there is truelye done the wyl of **G O D**, there oure endeouours be truelye made free, where the holie Ghooſte is helper, whiche is called the spirite of the **L O R D E**, for as muche as oure Lorde Chryste gyueth hym, and withoute Chryste he is not residente, for who so hath not Chryste, the same canne not haue the holie Ghooſte.

And

And contrariwise who hath not the holy ghost, the same is none of Christes man. Howe to be Christes man, is nothing els, but to receiue his worde, and beleue hym, whiche to doe, thou haste nede of the holpe ghost, to geue the lyght to the worde, that worcketh faythe. Howe be it, al-  
 though by the holy ghoste oure desyre is made effectuell, for the receyvinge and performinge of thynges spiritual, yet it is not so effectual and free, that suche woorkes as be done by the same, canne be pleded for true ryghteousnes, agaynste the yre of God. Wherfore oure wyl that was losse doeth so retourne effectual by the holpe ghoste vnto spiritual thynges to be done and performed that yet we be iustified in Christ: Yea, in that is oure wyl made effectual by the holpe ghoste, that we maye receyue þe worde of Christe, to the intent we myghte be iustified by him, and not to the intent that by oure effectual wyl we myghte ouerwhelme the righteousnes of Christe, in whose place whoso euer doeth substitute or sette hys owne iustice, hath he neyther the holy ghoste, nor a wyl of anye strength. For the holpe ghoste doeth therefore helpe our wyl and endeuoure, that we myght receyue Christe, and þe by hym, our wyl myghte remayne effectual, the holpe ghost worckinge together with vs, whiche first helpeth oure endeuours, and maketh the same of efficacie whereby we maye receyue Christe, and afterwarde geuen vnto vs of Christe kepeth oure wyl myghtye vnto all good thynges to be retayned and done.

As touching fre wyll in outward thyges there is  
 no



## Common places

no doubt. For so longe as reason and will abyde in men (whiche shall abyde so longe as men be men) fre will shal not cease in outwarde thynges to be done of menne, but so yet while it be graunted of reason and will as vnto causes to worke. For the deuyl maye let those causes in there cours which beynge letted the outwarde

partes of actions can not folowe.

**fre will after the fall is deuyled into fre will in the thynges spiritual, and into fre will in thynges outwarde.** Fre will in thynges spiritual what it is, and what it can do I haue declared before. Fre will in thynges outwarde is trulye fre, so it be not letted of the deuyl, and to this is not requyred tholp goost or any renuance by the holy ghoste.

**The causes of fre will.**

**The cause of fre will in thynges spirituall** either to be accepted or perfourmed is the holy ghoste whose offise is to grue lyght vnto the beleuynge of the woorde, so in the woorde beleued is founde Christe for whose sake the holy ghoste maketh oure endeuous franke. Also the holy ghost kepeth stil the same in force to the perfourmaunce of good thynges. The cause of oure desyre and endeuous in thynges spiritual be, reason and will, reason iudgeth by the lawe of nature (after a maner) of thynges spiritual. The will obeyeth but to no effectie accordynge to the sayinge of Paule, that whiche I allowe and woulde I do not, and that I hate I do. Of fre will in outwarde thynges the causes be reason, and will whiche bothe twayne the deuyl maye let so that thou shalte not allowe those thynges whiche thy reason alloweth nor will those thynges that be allowed of reason.

Albeit

Albeit in the meane season the iudgemente ac-  
cusynge the conscience remayneth and gna-  
weth the same continually. Nowe if the inward  
causes be letted, it is not possible that the out-  
warde effectes can folowe. Also it maye be that  
thou allowest thynges allowed of reason and also  
that wouldest the same, yet the deuill maye let  
the outwarde effectes, as euery manne in hym  
selfe hath experience dayly hereof, and the ex-  
amples of very good and godly men teache al-  
so the same, whyche purpose one thynge and do  
an other. Nowe free well in outwarde thynges  
may be effectual wythout the holy ghost or re-  
nuaunce made by the holy ghoste.

**¶** The effectes of free wyl after the fall in thin= The ef=  
ges spiritual maye be recounted these. To wyllectes of  
good oꝝ spryztuall thynges Romanoꝝum. vii. free wyl,  
That I do I allowe not, and that I would not after the  
that I dooe. To thynke to doe good. To ende= fall.  
uoure, to wyl, to runne foꝝ thynges good oꝝ  
spiritual, Romanoꝝum. ix. To take holde after **Prou. 16**  
a maner of the promyse, after a maner to do the  
outeward workes of the law, these effectes must  
alwaye so be vnderstande, yf they be not let of  
the denyll, and wythoute doubt these effectes  
be nothyng wythoute the holye ghosle whyche  
approchynge neare dothe lyghthen the hearte to  
beleue, dothe quyen oure endeuours to be=  
leue hertely in God, hertely to serue God, herte=  
ly to loue God, neuerthelesse all these thynges  
we do so, that yet alwayes they be couered with  
some infyrmitye, whyche God gladlye wynteth  
at because of hys Christe the restorer of oure  
losse iustyce.

**C** The effectes of freewill after the fall in o[mn]i-  
f.i. ward

## Common places

**The effectes of frech; once after the fall.** **warde thynges be these:** To eate, not to eate. To slepe, not to slepe. To drinke, not to drinke. To clothe him selfe with this or that garment. To do this or that or not to do the same, and such like. These effectes althoughe they seme to be of the mooste franke free wyl (as they be in dede) yet this free wyl is imperfyte and bonde and whyche maye be let of the deuyl by the sufferauunce of God, as manifestlye we haue declared heretofore.

**Contraries to fre wyl general-lye.**

**Contraries to free wyl in a generaltye be these.** To denye that man was create in fre wyl. To denye reason and wyl to be as meanes and instrumentes whereby free wyl was exercysed before the fall and yet is exercysed in thynges subiecte to reason. To graunte that **God** hath such a free choyse as manne had before the fall, by whyche Adam myghte inclyne bothe to good, and euyl. To denye that man had such a free wyl as yet the holpe aungels haue. To graunte with the Manichees, that originall synne is not imputable to the free wyl of man. To saye manne is inclyned to euyl, not of hys free wyl, but of necessitie constraynyng to the same. These persons vnderstande not what is lybertye, for yf it were inforced of necessitie it were no lybertye, wherefore eyther we muste beleue that manne embraced euyl of free wyl, or we muste denye the lybertye in whyche man was create. But sainte Augustyne sayeth.

**Augustyne in Enchiridion.**

**Homo male uiuens libero arbitrio et se perdit et ipsum quia perditum est per peccatum, non a necessitate, sed a peccato, qui enim facit peccatum, seruus est peccati.** That is to say, man by euyl vsynge of free wyl looste bothe hym selfe



selfe and it , for it was loose throughte synne,  
 not of necessyte , but of synne , for he that  
 committeth synne , is the seruaunte of synne.  
 To graunte wth Alla and other that there Lau. vii  
 is no libertye of manne by cause all thynges be la,  
 done by gods ordinaunce. In this errour Al-  
 la considered not that the creatures were cre-  
 ate reasonable , whiche be led wth choyse or c-  
 lection in suche thynges and affayres as be sub-  
 iecte to the iudgemente of reason . To graunte p. iiii  
 wth certayne to muche spirituall persons, spiritua  
 that there is no desyre of good wll attemptate leg.  
 ne studie in vs for good thynges or spiritual.  
 This errour we haue sufficiently debated  
 before . To graunte wth the Pelagians that Pelagi  
 manne of hys free wll maye kepe all the com- ans.  
 maundementes of G D D , yea : and withoute  
 grace also. Agaynst whome dysputeth at large  
 saincte Augustine . To graunte wth the Scol  
 schole mēne that albeit free wll is holpen men .  
 of the holpe ghoſte or of grace yet it is in oure  
 free wll to deserue ryghteousnesse . But  
 grace in thys place is taken not onely for the  
 ayde of the holpe ghoſte but for the selfe free  
 imputation and acceptaunce of ryghteous-  
 nes . To graunte wth the Annabaptistes Anabap  
 that after the deathe of Christe returned fullve tytes.  
 vnto all menne a lyke , suche free wll as was  
 loose , so that nowe it is in oure powers as  
 easely as before to embrace good and euill .  
 To mayntayne and dyspute after thys wyse.  
 G D D hath not commaunded thynges im-  
 possible , Ergo it is in oure power to kepe the  
 commaundementes of G D D .

## Common places

To graunte that oure will is of strength without the holy ghost in thinges spiritual, agaynst whiche errour Saynt Augustine disputeth in this wyse. For Adam to go into synne sufficed free will by whiche bespotted him selfe.

But that he maye be stronge vnto righteousness he nedeth a Physicion, for he that is not sounde, nedeth a quykener because he is deade &c. To graunt that frewill is otherwise holpen of the holye ghost than by lighteninge to beleue the gospel of Christ for whose onely sake the holy ghost helpeth our endeouours. To deny fre will in outward thinges. To reason thus, we haue fre will in outward thinges without the reuauance of the holye ghost. Ergo in thinges spirituall also. To graunt that God requyrez no more of vs but oure endeouours and oure owne powers. To denye that our endeouours aswell in thinges spiritual as outward maye be letted of the deuyl.

Of Sinne.

Cap.

XXI.

**S**inne is a perpetuall vice stickinge in nature against the law of Gods whiche bittereth it self now and then amonge with outward worde and dede and that necessarily.

Prooues of this diffinition.

Gen. 8. d **T**he thoughtes of mans hart is euill frome his ch yldehode. Also Jeremy saith. Croked is the herte of man and vnsearchable. The prophet also sayth. There is none that doth good. And

And in an other place. Euery man is a lyer. Paule to the Romaynes witnesleth the same Ro. viii. saying: goodnes dwelleth not in my flesh: where he sheweth also that this vice wrestleth with the lawe of god and therfore he addeth. The lawe deyleth me accordyng to the inwarde man, but I se an other law in my membris rebelling against the lawe of my mynde. &c. Outward saynges and factes be the frutes of that vice that sticketh in nature, whiche frutes neuer fayle whersoeuer inwarde vngodlynes is at hande whiche thinge clerely appeareth of thorde of Pauls chidinge to the Romaynes the firste chapter, where first of all, the apostle treateth of the wickednes of hart whiche he rebuked in the gentyles and afterwarde setteth forth the effectes of wickednes euen the very outward vices, saying: wherfore god hath giuen them vp into lustes of reproche.

### ¶ Causes of sinne.

¶ The deuill is cause of synne by whose impulsion the first parent Adam was entised to sinne John viii. f. And Christ him self calleth Sathan the father of lyes that is to saye whiche genyeth and worketh lies in men. The cause also of sinne is the choyse of the first man by which he assented to the deuill, prouokinge hym to the same. And forasmuch as in mans thoughtes and assayes his will is yet fre, therfore sinnes do procede and haue proceeded of the franke will of man but hereof more copiously we haue disputed in the tytles of predestinacion and contingency.

¶ Synne is one, euen the synne of byrthe (whiche they call originall syn) cleuinge in the Partes. nature of man, the frutes whereof be al though



## Common places

**Diuisiō**

tes, wordes and deades agaynste the lawe of God. The fathers of the church deuyde synne (for the playnesse of teachyng) into synne original and synne actual. To these may be added the thyrde, the synne agaynste the holy ghoste.

### Of originall synne.



ynne originall is a corruption of nature, whiche causeth that manne be bozne the chyldren of wyathe and synners in so muche that they canne not truely obeye the lawe of GOD nor be with-

oute synne.

#### Prooues of thys diffinicion.

**Ephe. ii.**

**Ge. vi. 3**

We were of nature the chyldren of ire. Also Psalme. l. Loe, I was conceued in wyckednesse. Item the thoughte of mannes hearte is euill frome hys chyldhode. Moore auctorities of scripture thou shalte finde before in the diffinicion of the generall synne. The resydue of the diffinicion is declared by the wordes of Paule, where he sayeth: I fynde another law in my membris. Also John in hys Epistle sayinge: If we saye we haue no synne, we make hym a lyer. Nowe howe canne manne be withoute synne, sythens of nature he is bothe a synner and also conceued in synne. we added, truely to obeye, to note the diuersite betwene true obediēce and farned. The true obedience by reason of corruption of nature is taken frome vs, but y farned or imparfite obedience is after some maner in oure powers. Hereunto appertayne suche places of scripture as disseuer the true

**Ro. 7. d.**

**1. Joh. i.**

true obedience of Gods lawe frome the fayned.  
 Also the true worship of God from the hipocri-  
 ticall as be these, thou shalt loue thy Lorde Deu. 6b  
 God with all thy whole hearte, also in another  
 place put these my wordes in your heartes and  
 myndes. Whereouer the Lorde in Deute. taketh  
 awaye frome menne the vnderstandynge of the  
 lawe and true obedience. For he sayeth who can Deut. 5.  
 geue y they canne haue suche a mynde that they  
 may feare me and kepe my commaundementes. Esay. 29  
 Also by the prophete Esay he sayeth. This peo-  
 ple approacheth to me with their mouthe but  
 their hearte is farre from me, &c. Where he dis-  
 cerneth the false obedience and worshyppe whi-  
 che colourablie is done and the true obedience  
 and worshyppe, whiche oughte to be done. S.  
 Paule also requireth vnto the true obedience  
 of Gods lawe farre greater thynges then be  
 in oure powers, where he sayeth. The ende of  
 the commaundement is charitie of a pure heart  
 and good conscience and faythe vnfayned. 1. timo. 1.  
 whiche ende of the lawe who canne gloze be-  
 syde Chyist, which alone was appoynted of God  
 to thys true obedience of the lawe as witnes-  
 seth hym selfe of hys office in this behalfe. Mat.  
 5. I came not to lose the lawe but to fulfill it,  
 wherefore, for asmuche as so great obedience to-  
 wardes y law of god is required we may iustly &  
 wel confesse y we canne not be wythoute synne.

¶ The distinction of originall sinne  
 by doctours.

Augustine defineth originall syn to be concupis- S. Au-  
 cence, which haue succeeded i place of righteous- gustine.  
 nes y was lost. Other whyles definig it in a gene-  
 ralite, he compriseth the inwarde corruption as  
 f. iiii. cause

## Common Places

- cause with the outwarde sinnes as effectes, and sayeth, that sinne is that whiche is spoken, done or coueted agaynste the lawe of God.
- thomas** Thomas sayeth originall synne is an hausure  
**the scole** of the sycke nature, that is (as he hym selfe ex=  
**manne.** pondeth) an inordinate disposicion of the har=  
mony of originall iustice. Hugo diffineth it to  
**Hugo.** be che ignoraunce in mynde and luste in fleshe.  
**Causes** The cause of originall synne, is Sathan the  
**of origi-** deceyuer of oure firste parentes, and their free  
**nall syn.** will whereby they assented to euyl, and despised  
the commaundement of God, by this assent the  
**Rom. v.** nature of oure firste parentes Adam and Eue  
was corrupted, and euen as the parentes then  
were, suche folowed and were made afterwarde  
their children by natural contagion and propa=  
gacion as witnesseth Paule. The doctours as=  
signe the materiall cause of originall synne to  
**Partes.** be concupiscence.  
Certayne men without daunger of the trouthe  
**Sin per** doe diuide originall sinne into sinne parsonall  
**sonal.** in Adam, and synne naturall in others, howe be  
**sin natu** it thys oughte to be added that after the  
**fall.** fall that was also made in Adam natural whi=  
che befoze the fall was not of Adams nature.  
This particion maketh also the vnderstan=  
ding of the true succession and stretchyng forth  
of originall synne to the intent thou mayest  
knowe that by it nature is infected and cor=  
rupted.  
**The ef-** The effectes of originall synne be taken  
**fectes of** forthe of the perfection of Adams nature be=  
**original** fore the fall or forth of the fyrste ryghteous=  
**synne.** nesse losse in Adam, and by comparison of the  
contraries, as these: To be partaker of the de=  
uels



uels nature, where as before the fall he was partaker of the nature of GOD, that is, he was wise, ryghteous, good, true. And this was because he was create accordynge to the ymage of GOD, whiche agayne by synnynge he dyd putte of. So for wise, he was made vn- wise, for iuste, vniuste, for good, euyl, for true, a lyer, &c. Genes.i.

To these be added for a clearer declaracion, also these effectes folowynge: Not to knowe God, to despyse God, to be withoute feare and awe of GOD, withoute truste in GOD. To sice GOD the iudge, not to perceyue suche thynges as be of the spirite. To hate the iudge- ment of GOD. To be angry with GOD. To despayre of GOD and of hys grace. To haue truste in temporall thynges. To stryue agaynste the lawe of GOD. To haue wycked thoughtes of the heartie euen from the chylde- hode. Not truelye to obeye the lawe of GOD. For he that of nature is repugnaunte to the lawe of GOD, howe canne he truelye obeye GOD? Sythens the affection and loue of the fleashe is enmitie agaynste GOD, for it is not subiecte to the lawe of GOD no nor canne not be. Also to cause that we neuer canne be withoute synne, for that whyche is naturall we can not vterlye put of. i. Cor. ii.

These effectes and semblable be ascribed to origi- nall synne, because they strcke in nature or be fruytes of the corrupte nature, whyche ef- fectes be often tymes mencioned in scriptu- res, and oughte alwayes to be vnderstande of the corruption of nature, as, that euery manie is a lyer, that is to saye of nature. Ro. 8. b.

## Common Places

The prophet sayth. There is no rightwysse man, no not one, vnderstande of nature. There is none that hath vnderstandynge, of nature. There is none that ensercheth God, of nature, vnryghtous, vnwysse, a lyer, and semblable wordes be often tymes red in scripture, and ought to be vnderstande and conferred with the nature of man befoze the fall. Whoeouer all the sayde effectes be deedly synnes in the wycked, forasmuch as deth as a penaltie foloweth them for as Paule sayeth. The wages of sinne is deth. Also in an other place he saith. Thzough the faulte of one man sinne entered into the worlde, and by reason of synne, deth. And so vpon all men deth came, in asmuche as all we haue sinned wherfoze in consyderacyon and of the penaltie oziginal sinne hath yet other effectes, as: To bryng deth, for the stipende of sinne (saith Paule) is deth. Also, the darte of sinne is deth, that is to were, whiche maketh deth, oz of whiche deth doth ensue. Item, by synne entered deth. To put vnder the tyranny of the deuyll, as where it is sayde of God. I will put enmities bitwene the and the woman, bytwene thy seide and her seide. &c. To make the chyldzen of wrath and of damnacion. To make an euyl conscience, for as wytnesseeth Salomon in his proverbes. The wycked fleeth, no man pursuyng hym. To these ought to be added also other effectes of oziginal synne in respecte of the penaltie, as concupiscence and sonne, whiche effectes do cause all thynges whiche we do of nature befoze we be regendred and borne anewe, be synnes. For the payne of oziginal sinne is nothing els but to spurne. For lyke as no manne can put

of

Rema.  
 vi. d.  
 Ro. v. d.

Ro. vi. d  
 i. cor. xv.

Ro. viii.  
 Ge. iii. c.

Ephe. vi  
 pro. xviii

of nature in other thinges, though he neuer  
so sooze struggeleth with it, euen so nature be-  
ynge corrupted and punished with synne as  
with a penaltie, can doe none other thyng than  
synne. And that synne is the punishment of  
original vyce or wyckednes. The apostle Paule  
sheweth sufficientely, where he reherseth in or-  
der the punishmentes of wickednes, euen the be- Rom. i.  
rye synnes. Hereunto perceyveneth the common  
and true sayinge. (Deus punit peccatum pec-  
cato.) GOD punisheth synne with synne. I  
woulde also here haue putte to the perall effec-  
tes of the vtter frutes of this originall vyce,  
but that I thoughte it best to defer them vn-  
to the effectes of actual sinne, for higher vnto  
the scole menne haue onely drawen them to out-  
warde actes and factes.

**¶ The contraries of originall synne.**

**¶** The contraries of originall synne sprynge  
chiefly of the minishing and setting at lyte and  
extenuation of it, as. To graunte that originall  
sinne is not a vyce that hangeth in nature.

To saye originall synne is onelye fomes (as fomes  
peccati.  
they call it) that is, the kyndlynge or a qualitie  
of the bodre by whiche the bodre and not the  
mynde is infected, and to whiche we oure selues  
maye geue a Salue or Medecine. To saye  
originall sin betokeneth onely an outwarde dede  
and not a continual and dayely disease.

To saye there be none other synnes then outs-  
warde dedes, whiche erreure they defende by  
these sayinges of Philosophers: Nature is  
good. Also euerre synne is voluntarie whiche  
sentences, and suchs lyke be true amonge Phi-  
losophers



## Common places

losophers & in ciuyl causes, but to byrnge the  
 same to enleson oꝝ dimynyshe the dyssease of ori-  
 ginal synne is farre oute of the waye. To  
 graunte concupyscence oꝝ luste to be the puni-  
 shement of original synne, and not synne it selfe,  
 agaynste saincte Augustyne who dyffineth ori-  
 ginal synne to be contupyscence. Also agaynste  
 Ho. 7. b. Paule who sayeth, but I knew not synne but by  
 the lawe, for I had not knowen luste oꝝ concu-  
 pyscence onles the law had sayde. Thou shalt  
 not couet oꝝ luste. To graunt that this kynd-  
 lyng oꝝ fomes (as they call it) is a thyng indif-  
 ferent of it selfe, neyther good noꝝ euyl. But  
 who euer durste call these thynges indifferente  
 that knew anye good beyne of scripture, to dout  
 of the pꝛe of God, to be argre wꝛth God and  
 semblable combzaunces of nature whych be the  
 necessary frutes of original synne. To extenu-  
 ate & mynyshe original synne, saying: men be not  
 letted by it but that they maye kepe of them sel-  
 ues all the pꝛeceptes of God. To saye originall  
 sinne is onely a weakenes in nature oꝝ incirmēt  
 and kyndlyng and no synne, that is to saye, a  
 thyng of the selfe nature worthy death & dam-  
 nation. To graunte with the Pelagians that  
 originall synne came vpon other menne not by  
 natural corrupcion and propagacion but by  
 imitation, wherefore the Pelagians wyl not  
 that by baptysme originall synne is losed in in-  
 fautes because they contende that in byrth there  
 is none suche original synne. To saye originall  
 synne is onely a gylte oꝝ offence which is wiped  
 awaye in baptyme. To graunte wꝛth s<sup>t</sup> Mani-  
 chees. chees that fleschly luste wherby the fleshe lusteth  
 against the spyꝛyt in vs is an infyrmytꝛe proce-  
 dyng

dyng of the corrupte nature in the fyrste man but a contrarie substaunce so styckynge in vs that when we be deliuered and purged it is seuered from vs . To graunte that luste is the Concu-  
 acte of lusting and not the fyrste vyce gotten of p[er]uersione.  
 Adam . To saue wyth the Anabaptistes o[r] Anabap-  
 gynall synne ceased and is quenched in such as t[ri]bes .  
 be rebaptysed. To graunte originall synne not  
 to be a pure priuacion but onely a corrupte ha-  
 noure whose powers be of it selfe trulye to ac-  
 knowledg goddes trust in hym. &c . To graunt  
 wyth the scole men that the punishmente of  
 originall synne is onely concupiscence. To de-  
 nyce that the punishmentes of originall synnes  
 be besydes concupiscence, also synne, death, the  
 tyrannye of the deuyl, dampnacion. &c.

Scola-  
 tickes.

### ¶ Of actuall synne.

¶ It is manifest that scole men do onely call  
 those actual synnes which stande in outwarde  
 wordes or dedes, wherefore I thoughte good to  
 treat of suche seuerally of my accustomed com-  
 pendious maner of teachynge, to thentente I  
 myghte satisfye the reader whiche perchaunce  
 as yet, is intangled wyth the olde diuysyon of  
 synne. Neuertheles I thinke conueniente to  
 protest and declare before vnto you that there  
 is one onely and simple synne styckynge in the  
 nature of manne whiche accustomedly we call  
 originall synne from whiche vndoubtedly ac-  
 tuall synne differeth nothynge but so muche  
 as the cause and effecte do differre: wherefore  
 it had bene ynoughe to haue put actuall synne  
 amonges the effectes of originall synne,  
 but

A protes-  
 tacion.

## Common places

but that I feared they iudgmentes whiche accompie it a greuous offence in thinges, yea not necessarie to depart and swarue from the aun-  
cypent wyrters. But for asmoeche as oryginnall synne is a vice sticking in nature frome whiche procede not onely euell wordes and dedes, but also noughty affections and thoughtes whiche before God be the verye selfe synnes. Also for asmoeche as suche affections and thoughtes be the actes of the vyce styckynge in nature: Therfore actuall synnes must be vnderstanded not only outwarde wordes and dedes but also inwarde affections and thoughtes, wherfore in this wyse owerth actuall synne to be defyned.

**The di-  
finicion  
of actual  
synnes.**

Actuall synne, is euery affeccion, euery thought, euery worde and dede agaynst the lawe of God, yea and what so euer is done without faythe. This synne issueth forth of the corrupt nature of man and is the effecte of oryginnall synne.

The proues of this diffinicion.

A wycked and euill minde of nature can not want actual synne, for the vice original, whiche is cause of it, neuer plaieyth, neuer kepeth holpe daye. Howe the cause alwayes workinge, the effectes can not but alwayes ensue. Also a vicious and corrupter, can not but bringe forth euil frutes. Out of the harte (saith Christ) procede euil thoughtes, slaughters, aduourties, &c. And God oftymes scourgeth wickednes with outwarde synnes, while he suffreth the wicked to run fro one syn to another. These synnes where with God scourgeth and punisheth synnes, the doctours also cal many tymes the punishmentes of

Ma. xv. c

Roma. i.



of synne, as saincte Gregoꝛe wytynge thus. gregoꝛ.

Synne that spryngeth of synne is not onely nowe a synne but it is both synne & also the punishment of syn, because w<sup>th</sup> a iust iudgemēt God almyghty ouershadoweth as it were w<sup>th</sup> a cloude the hearie of the synner.

No man doubteth but all actual synnes maye be referred to the inward thoughtes to ouerwarde speakynges and dedes. For thaffections and thoughtes of the mynde be actual synnes, it is certayne and clere ynoughe, forasmuche as they be the effectes of the originall vyce. And the apostle sayeth. But synne by occasion engendred by the commaundement in me, all maner of concupiscence, as who should saye synne espyed & knowē by the law maketh afrayed, and furthermore moueth the luste agaynst GOD to fle the iudgemente of God and be angrie agaynst God. Also Christ in the gospel of Mat<sup>th.</sup> thew reherseth the thoughtes of the hert amonges the effectes of the corrupte hert of nature. For forth of the heart (sayeth he) come wycked thoughtes, slaughters murders, &c.

Those synnes whiche can not be referred e<sup>ither</sup> to the affections thoughtes wordes or dedes be comprysed vnder the general sentence of Paul, what so euer is done w<sup>th</sup>out farthe, is synne, wherfore not onely the affections and thoughtes, speakynges and dedes which be euil be actual synnes, but also honest affections, thoughtes, wordes and dedes be actual synnes, not of them selues, or because God woulde not honest affections and thoughtes, honest sayynges and dedes to be hadde, or dysalloweth or dothe not reacquyte the same, but because the parsons

## Common Places

persons of whome they be done please not God, and bycause they be done without faith. A gayn suche affections thoughtes, wordes and dedes, as be honeste doe please **G O D**, and be not synnes when they procede of faythe towarde **Chziste**, for whose onely sake all oure worches be pleasaunte vnto **God**.

**the cause** The cause of actual syn is **Satan**, father of all of actu= sinnes. Our wil, whiche is fre to euil, assenteth alsynne. to **Sathan** the engenderer and prouoker of sinnes. The lesse pzincipal cause is the oziginall vice from whence as forth of a founteyn all actual sinnes do flowe.

**The par  
tes of ac  
tual syn.**

**It** is an olde deuision of actuall sinne into synne mortall and veniall. The scole men about either of these synnes doe but tryfle verpe fondlye and foolyshe, some thincke them called veniall because they obteyne easelwe **Vleniam**, that is to saye, pardone or forgeuenes, and whiche maye be quenched and chased awaye either by holpe water, or other ceremonyes. Other some will haue them called veniall synnes, because after thys lyfe they receyue pardone in purgatorie. Agayne other some saye they be so called, hauynge respecte to synne that is irremissible, whiche is the sinne agaynste the holpe ghooste. **Scoleme.** But the wyser and better learned scolemen doe refer vnto veniall synnes those dispositions of thoughtes and affections whiche tende to mortall synnes: and vndoubtedly all thoughtes and noughtye affections in holpe and good men be veniall sinnes, with which daylye the mindes of the godlye be vexed, where as the fleashe coueteth and lusteth agaynste the spirite. But bycause the scripture dammeth such affections

cions and thoughtes as be moost greuous synnes in the eyes of god, and furthermore Paule aduertiseth vs to mortifye with the spirit such dedes of the flesh. Therfore those that begin to be called venial synnes, be not litle synnes as to distrust in God, to be angrie and displeased with God. For vndoubtedly these synnes are become mortall synnes in the wicked persons, for asmuch as death as a punishment doeth ensue them, for the wicked make no resistance by faith, wherfore in respecte of death as a penalte and punishment, there be no veniall synnes in the wicked. Albeit the same affections and thoughtes agaynst gods law in good persons be veniall synnes, because they be forgiven the. For the godlye disallowe suche affections and thoughtes, and make resistance agaynst the, so that they fal not into the outward factes. Now, in such as make resistance is yet faith, wherfore in the meane season they be declared righteous. But on the contrarie side all synnes be mortall that be done agaynst the law of God, with a conscience whiche withstandeth not by faith. For this cause affections & thoughtes are nowe become deadly synnes, whe no resistance is made on our behalfe agaynst the, but be allowed, tyl at last also by oure assent they brast forth into our outward crimes and noughtines. And suche as thus doe sinne, be fallen fro the grace of God, & be no moze compred for good, whome also damnacion foloweth, onlesse they repente. But of this matter looke vppon Melanchton in his places debatenge the thyng moze at large.

Melanchton.

The occasion of this diuision of actuall synnes  
G.i. semeth



## Common places

A true  
diuision  
of actual  
synnes.

semeth to haue come hereof, because the fathers  
of the Churche sawe two soortes of actual syn-  
nes, some inward, as affections and thoughtes,  
some outwarde, as wordes and dedes. But for  
as muche as they were led of their owne proper  
iudgemente, without counsel had with the pla-  
ces of scripture, or perswaded with this commo  
sayinge. God iudgeth not the affections, there-  
fore they parted venial synnes as affections and  
thoughtes (by minishynge the same) in the wyc-  
ked also from the payne of death. But the diui-  
sion of actual synnes shalbe simple, sincere and  
lesse peryllous yf thou witte deuide them into  
synnes, whiche be inward (as the affections and  
thoughtes, whiche maye be called venial in such  
as doe resist by fayth, and therfore be yet coun-  
ted righteous) and into outwarde syns, as wor-  
des and dedes, into whiche who so euer brasteth  
forth, be fallen from gracc, & be no more numbred  
amonge the righteous, but that as well the in-  
warde as the outwarde synnes be deadly, onlesse  
thou resiste by faythe. But in the wicked in  
whom is no resistance, or which hath not Christ

The ef-  
fectes of  
actuall  
synnes.


can be no venial synnes.  
¶ For as muche as of actuall synnes some be af-  
fections and thoughtes, other some wordes and  
dedes, therfore double effectes here of (that  
is to wete) of venial synne doe arise, I meane  
of affections and thoughtes in the godly, and of  
actuall synne by it selfe, I meane as wel of affec-  
tions and thoughtes, as of outwarde wordes  
and dedes in the wicked and in suche as departe  
fro gracc. These double effectes serue for none  
other thinge but to discern the veniall in the  
godly from the none venial, & is fro such as who  
so

so euer be intangled & roted in, be no longer accounted righteous, to the intente we myghte knowe the difference betwene the godly and vngodly whiche do sinne in affections and thoughtes. In the wicked no synnes canne be veniall, for all their affections and thoughtes be made withoute the holy ghoste that shoulde gouerne, and sayth that shoulde resist. In the godlye corrupte affections and thoughtes agaynst þe lawe of God be made veniall synnes, because for Christes and saythes sake they be pardoned and forgiven, by whiche sayth they wrestle agaynst such affections and wicked thoughtes disallowing the same, lest they shoulde runne into outward vices, wherefore in so greate strugglings and conflictes they be yet pronounced and recompensed for good & iuste persons by benefite of their saythe, not assenting to the temptation of sinne.

Nowe the effectes of veniall sinne in the godlye maye be these. **The effectes of** To be tempted to vngodlynelle. **fectes of** To be tempted to dyspayre, to be angrye w<sup>th</sup> **veniall** God, to doubt whether god hath respect of the: **sinne.** to be prouoked agaynst the whole law of God, þ they should luste after wickednes, to thinke vpon euils, and haue their myndes occupied therevpon. Manye lyke effectes of veniall synne maye yet be fetched hyther oute of the effectes of originall synne afore remembred. Also what the effectes of veniall synne be, euery manne easelye hath experience in hym selfe when his spirite and fleashe be at warre together, neyther ought these effectes to be litle regarded sythens the same be mooste greuous synnes before GOD, and verie mortall in the wicked as perierpyng to the payne.

## Common places

Neuerthelesse they be yet called ventall in the  
godlye, because they be forgeuen and pardoned  
to such as valiauntly resist by fayth, or because  
they breake not forth into outwarde offences.  
Also here vnto belonge such places of scripture  
as teache that the lyfe of the godly is a warfare  
vpon this earth, as Ro. viii. If (sayeth Paule)

 ye will mortyspe the deades of the bodye, ye shall  
liue. &c. Truelye the deades of the bodye be here  
not onelye the wordes and deades of the selfe bo-  
dye, but also the affections and deades of the  
mynde, and the bodye signifieth here not one  
parte of the bodye, as the flesh, but the whole bo-  
bodye. The sayd Paule in another place sayeth:

**Coll. iii.** Mortifye therfore youre earthly membres, hoz-  
dome, vncleannes, wantonnes, euell lust. &c. Item  
**Ro. vi.** let not therfore syn regne in your mortall bo-  
dye, so that you shoulde obeye it by the lustes of  
it. Also Job accordeth to the same, wher he saith:  
**Job. vii.** A warfare is the lyfe of manne vpon the earth.

These places monishe vs strongly to resist syn,  
lest we be vanyquished at last by it to the comittig  
of outwarde offences & enormities, and so vtter-  
lye to dye by the same. Whereby now it appeareth  
what actual sinnes be mortal, in respect of such  
as we cal venial in the godly (it is to wete) those  
which be done against the law of god, with a consci-  
ence not repugnant ne withstanding by fayth, where  
as no resistence in our behalfe is made against the  
affections, mocions & thoughtes, til at last they  
rush forth into outward crimes & enormities. For  
such sinners haue assented to sinne & be now gone  
from grace, and no longer can be reputed good:  
yea, and where suche repente not, they be also  
dampned.



¶ Now these effectes be of the hole actual sinne mortal, that is, as wel of affections and thoughtes, as of wordes and dedes. Not to repugne against the temptation of synne by fayth. To assent to synne that tempteth. To approue those thinges which the euyl affections & thoughtes do suggest and purpose. To haue delectacion and pleasure in synnes. To gloze in synnes. To desyre & ymagin ydolatre, and to be made an idolatoure. To desyre & ymagin any false worship of God, and to set vp the same. To desyre and ymagin murdre, & the same to execute. To desyre and ymagin dysobedience and with outward fact to accomplish the same. To couer and ymagin aduoutry and the same to commit in dede, and so of the rest. But these effectes are so to be taken that forth with they be made mortal sinnes as sone as any assent is had to such corrupt affections and thoughtes, although the outward dedes folowe not, whiche neuerthelesse the mynde can not wante that is fallen from grace. So Adam shoulde haue synned mortallye for the assentyng vnto the wycked affections and thoughtes, although he had neuer caten of the apple. So also in vs affeccyons and thoughtes be made mortall synnes, yea: although outward dedes do not ensue, euen as ofte as we make no resystence by faythe agaynste the synnes so temptyng vs, but do gyue oure eare and assente to the same, as for example. Good menne to be tempted, to wyshe and compasse murdre is a venial synne in suche as stronglye and valiauntlye make resystence by faythe, but to assente

The effectes of the hole actual sin mortal.

## Common Places

unto thasseccions and thoughtes to obey them  
euen to the execution of the murder and not to  
repugne by faythe, is nowe become a dedlye  
synne.

¶ Wherfore to mortall synnes actuall pertyn  
all these synnes, wherunto assent is geuen, albe  
it they be not accomplished by wordes and dedes.  
Item all those whiche be executed in word  
and dede. Whether pertyn suche places of scrip-  
ture as conteyn heapes of actual synnes wor-  
thy death, as. i. Corin. vi. Ephesians, v. Gala,  
.v. Romano. i. Certenly suche effectes be called  
mortall synnes not bycause grace is denied to  
suche synners as synne mortallye, lyke as it is  
to them which beinge deed can not ryse agayne,  
but bycause deeth as a punishment foloweth  
suche effectes. But agayne where such synners  
do chaunge theyr lyfe and do repentaunce they  
maye obteyn grace.

Other  
effectes  
of actual  
synne

These also effectes maye be herebnto referred.  
Of a wylfulnes or haulines of mynde, or for o-  
ther causes not to acknowledge or receyue the  
Gospell.

¶ To acknowledge or receyue the Gospell and  
the same so acknowledged or receyued slouthful-  
ly to regarde. A man to neglect his office in his  
callinge, or to do it negligently, whiche synnes  
at this daye be moste common in the worlde.  
For some men although they knewe that it is  
gods commaundement that they shuld acknow-  
lege and receyue the Gospell, yet they despyse  
it and will none of it. Agayne, others where as  
they promptly acknowledge and receyue it yet  
they regarde it negligentlye. Suche nowa-  
dares be manye Gospellers whiche nowe be  
waxen

Colde  
Gospel-  
lers.

haxen colde.

**C**ommon effectes whiche folowe  
all mortall synnes.

**T**o bringe death vpon men. To put men vn-  
der the tyrannye and power of the deuill. For  
whosoever falleth from grace by sinne, can be **Ro. v. vi**  
vnder the power of none other than of the de-  
uill, sithens there be but two kingdomes thone  
of God the other of the deuill. Therefore also  
Christe maketh the deuill father of synnes.  
The apostle calleth the deuill myghty in the vn-  
saythful, and otherwhiles he calleth deuils the  
rulers and princes of the worlde. Item, he that  
committerh synne (sayth Christ) is of the deuill.  
To bringe euerlastinge damnacion to suche as  
repent not, according to the sayinge of Christe. **Joan. xi**  
Go ye cursed into euerlastinge fyre. &c. In which  
place Christ reckoneth vp the synnes, for which **Math.**  
euerlastinge damnacion chaunserh. To make **xxv. d.**  
men seruauntes of synne, for euerie one that  
committeth synne is the seruaunt of synne. To  
deprive men of the kyngdome of God, for they  
that do suche offences shall not inherite the  
kingdome of God. To make an euil conscience  
accordinge to the sayinge of the wise man. The  
wicked flyeth no man chasynge him. To deserue **Prover.**  
that synne be punished with synne, accordinge **xxviii. a.**  
to the sentence of Paul, where as he sayth. For  
this cause God gaue them vp into the lustes **Ro. i. d.**  
of reproche, for euen theyr women did chaunge  
the natural vse vnto the vnnatural, and like-  
wise also the men lest the natural vse of the wo-  
man, and bzent in theyr lustes one to an other.  
And man with man wrought filthynes & recey-  
ued i the selues þ reward of their errour as ap-  
perte.



## Common places

- perceyned. &c. To susteyne reproche and an euil name in this life, accordinge to the sentence of Salomon. The wicked when he commeth in to the botome of synnes is set at nought, and reproche and sclaundre do folowe hym. To bringe also outwarde mischaunces and curses vpon suche as commit them, as God hym selfe witnesseth saying. Bycause ye haue transgressed my commaundementes ye shall not prosper.
- Pro. 18.** An exemple hereof is red in Eue, to whome God sayde: I shall multiply thy sorowes. Also in Adam: Cursed be the erthe in thy worke, hither perceyn the curses in the olde testament agaynste the breakers of gods commaundementes. Also examples, whiche testifie that synnes were punished with outward misfortunes and yet be punished,
- Num. 11.**
- Ge. iii. c.**

### Contraries to veniall synne.

- Holy Water.** To graunte any veniall synnes in the wicked. To make but a trifle of veniall synnes, and compt them for lytle offences. To save veniall synnes be quenshed or chased away by holy water or by purgatory, or other thinges. To save that the purging of veniall synnes nederth not grace or Chyrste. To save that thaffections and thoughtes, of whiche veniall synnes sprynge, can not be made mortall synnes, yf assente be had to the same, although the outwarde facte or worke folowe not. To save all affeccions and thoughtes be euill, bycause they be actuall synnes, but a distinction ought to be had bitwene affeccions, for they be of. ii. sortes. Some be clene contrary to the lawe of God, as to couetres of other mens goodes, to enuy other mē for h bene affeccion fites of god, to haue distrust i God, to be angry with

wyth God, & suche lyke. These be properlye the effectes of original synne, and merely euyl, & vicious, worthy to be caste forth of the nature of man. Other affections there be which be not repugnaunte wyth gods lawe, as to loue a mans owne children, to loue hys wife and suche lyke. To take these awaye, is to take awaye the mouynge and lyfe of nature. But cōcerning this matter ye may se more in the common places of Melanchthon. To deny the venyall synnes in holy men. Melāchthon.]

### ¶ Contraries to mortall synnes.

¶ To put but seuen deadly synnes. To denye that the affections and thoughtes in the wicked, or in such as resist not by fayth be deadly synnes. To graunt y such synnes as be done agāst the cōmandemēt of God be not deadly, although assente be had to the same, onlesse the outward factes do folow. To graūt y all mortall synnes be not damnable. To graunte that sayeth maye stande wyth mortall synne. To holde the mortall synnes, can not be forgruen after baptysme. To denye grace vnto such as be in dedly synne, To make it no mortall synne not to acknowledge or receyue the gospel or the same receiued, negligently to folowe. Also of a presumption of mynde to despyse the gospel, and not to regarde hys callinge or not to execute the same as to his dūtye apperteyneth.

Mo then  
vii. mortall synnes

More general contraries to the hole synne be these. To graunt thopinion of the Stoickes that synnes be egall, so that there shoulde be no dyfference betwene Nero synnyng muche, and Pompeius Atticus synnyng lesse. To make G O D causer of synne, because he determineth

More general  
contraries  
to y hole  
synne.  
Stoicks.

## Common Places

determineth all thynges. To graunte with the  
**Jouini-** **Jouinianistes** synnes to be egal, and that man  
**anistes.** can not synne after he be ones regenerate or  
 bozne a new. To deny grace to them þ̄ do synne  
 after they haue ones acknowledged the trouthe.  
 To denye that the chiefe rewardes of synne be  
 death, the tyrannye of Satan, and damnacion.  
**Delagi-** To graunte wth the **Delagians** that the lfe  
**ang.** of good men in this worlde hathe no rewarde at  
 all.

¶ Of synne agaynste the holy ghoste.

Capi.      ¶ ¶ ¶ ¶

**I**nasmuch as we be fallen into the trea-  
 tie of sinne, we thinke it good to cast here  
 vnto the synne of the holy goost albeit it  
 ought to haue bene reserued and put els  
 very wel after the tytyle of þ̄ gospel, because thys  
 synne sprigeth of it, as out of his proper object.

**What** ¶ The synne agaynste the holre ghost is wth  
 synne a= an obstinate mynde agaynste the conscience to  
 gaynste damne the gospell and the worckes of it whiche  
 the holy synne not acknowleged can not be forgeuē, ney-  
 ghost is. ther in thys world, nor in the worlde to come, for  
 whiche also it is not to be prayed.

**The pro** ¶ This diffinition appeareth certayne of the  
 ues of xii. Chapter of Mathew, where the pharisees, be  
 this dif- ynge theyr consciences conuictc wth the verie  
 finition. trouthe, many argumentes brought of Christ to  
 the same purpose, yet agaynste theyr conscience  
 they cryed out that Christeddy caste foorth the  
 deuyll by the power of the deuyll, wherefore  
 consequentlre in that they condemned thys  
 woork of Christe, they also condemned the holy  
 ghoste,



ghost, which was the cause and woorker of that woork by whose power Christ did caste foor the deurl. Now, & such a synne can not be remitted neyther in this nor in the next world, Christ expresse declarcth in the fornamed Chapter, but yet yf it be acknowledged, it may be remitted. For to suche as be liuyng here in this worlde grace is not denied yf they repent and aske forgiveness. fynallye that we oughte not to praye for suche teacheth saincte John in hys Epistle. *i. John. b. b*  
For so longe as thys synne is obstinately defended, it abyderth alway unpardonable.

The cause of thys synne is the deuyll father and woorker of al synnes. The cause also of this synne, is the will of manne, whyche is free vnto euill, for manne beyng forsaken of God, and lefte to hys freewill, falleth into thys synne. *The cause.*

The synne agaynste the holy ghoste hath no partes, whiche synne otherwhyles the scripture calleth Peccatum ad mortem (that is to saye, The synne vnto deth) as saincte John in his epistle mes of calleth it. But the doctours call it otherwhyles this sin. the synne of vnrepentaunce, sometyme an obduracion or hardnes of hearte, sometyme a stubbornnes, sometyme a resystence against the trouthe, and agaynste the conscience, and sometyme they name it the dysparre of grace: Suche maner of synne comytted Cayne, where as he sayde: Greater is my wycketnesse then that I can deserue forgiveness. Item, the synne of Judas the betrayer of Christe. *i. John. b. d.*

The effectes of the synne agaynste the holre ghoste.

The effectes of the synne agaynste the holy ghoste

Gen. 4. b  
mar. 15. a  
mat. 27. a  
Luc. 23. a  
John. xviii. b.

## Common places

ghoste be these : To damne the gospel and the frutes of the same, after the example of  $\bar{h}$  pharisees . To make the synne irremissible or unpardonable in suche as obstinately & stubburnly continue in damnyng the gospel. To bring deth i. John. v. To crucifye the sonne of God again, as the example to the Ebzues declareth . To make the sonne of God a laughynge stocke , as in the sayde Epistle is shewed . But these effectes are so to be vnderstande and taken that the synne agaynste the holye ghoste yf it be acknowledged in this life may be forgeuen. Hereunto also maye be brought al such effectes as generallye folowe al mortal synnes.

**Contraries.** ¶ Contraries to this doctryne be these : To graunte that euery sonne whiche is commytted after baptyisme is a synne agaynst the holy gost, yea: thoughe it commeth of a weaknes & not of any contempte or obstinacy . To graunte  $\bar{h}$  the synne against the holy ghost can not be forgiue in this lyfe yf the same be acknowledged, whyche erreure confuteth S. Augustyne vpon  $\bar{h}$  wordes of Christ, Mathew. xii. To make a tryfle of the synne agaynste the holy ghoste, contrarie to the wordes of Christ whyche extollet  $\bar{h}$  this synne aboue any synne commytted agaynst hys owne personne.

**Augustyne.**  
mar. xiiic

¶ Of the lawe.

Capi.  $\text{¶}$  II.

**Diffinition.** ¶ The lawe in a generalite is whyche teacheth what is to be done and what is to be lefte.

¶ This diffinition is vndouted, taken the prose forth of the propre officies of the lawe, whyche be to

to teache, commaunde and declare what is to be done, and what not.

¶ Of lawes some be naturall, some diuine, The partes,  
some humane.

¶ The causes of lawes be the makers and The causes,  
instituters.

¶ The effect of lawes is to declare and commaunde what thynges we oughte to doe, and The effectes,  
what to leaue vndone.

¶ The lawe of nature.

¶ The lawe of nature is a certayne notyce or knowledge of Gods lawe, imprinted and grauen of God in the nature of man, ordeyned to knowe God and loue his neyghboure, to the entente there myghte be kepte in the myndes of menne, an occasion of religion and publike quietie, peace, and tranquillitie of menne amonges them selues. What is the lawe of nature?

¶ That the lawe of nature is a notice of Gods lawe, is euidente by the firste Chapter to the Rom. where the apostle declareth that the gentiles or heathen persons haue knowledge of God, by the lawe of nature, and not onely a single knowledge, that there is a God but also that God doeth create, doeth gouerne and conserue all thynges, which to vnderstande in God, is properly to knowe God. Howebeit this knowledge is wonderfullie dimmed, obscured, and corrupted by the fall of Adam, as here after in the effectes we shall shewe in whiche, some parte of the diffinicion shall be better declared. Howe to acknowledge God & loue his neyghbour together with the reste of the final effectes of the lawe of nature. Prooves of this diffinicion.

¶ The cause of the lawe of nature is God the Cause. instituter,



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instituter, whiche gaue his lawe indifferentlye into the heartes of al menne.

**Partes.** ¶ The lawe of nature is not deuided of it selfe in to partes, but for asmuche as some lawes of nature pertaine to knowe God, some to loue the neyghboure, or to the conseruacion of man-kynde, therefore let the varietie and sundrinesse of naturall lawes suffice in place of a diuision.

**Effectes** The effectes of natural lawes be take forth of þ verbe lawes wyrtten in the myndes of men, as:

**Rom. i. c** To knowe God that he is euerlastinge, myghty and godly (that is) that he createth, gouerneth and conserueth all thinges for that is to knowe the eternitie, power and diuinitie of God. To worship one god. To glorify God. To be thankeful to God the maker and sauoure of all thinges. To call vpon God. These latter effectes concerninge the worshyppe of God, the apostle taketh not away from þ very Gentyles, but þ they haue them by the lawe of nature but that he accuseth the, accordngly as they knewe God, they gaue him not the true worshyp, wherefore, while he sayeth that the Gentyles payed not, neyther yeldd vnto GOD whome they knewe, hys true worshyppe, he sheweth sufficientlye that they hadde a knowledge of the true worshyppe.

**Rom. i.** Nowe that the Gentyles gaue not the true worshyppe to GOD, whome by hys creatures they knewe, the wyckednesse of their mynde was to blame, whiche by meanes of originall synne, would not obeye the knowledge that they haue of GOD, but is naturallie borne of the feare of GOD, and trust in God, neither doeth

dothe it aske any helpe of God.&c.

Wherefoze all the foresayde effectes be so in vs corrupte and spotted sythens the fall of Adam that we can not truly knowe God, trulpe obey hym.&c.whiche thynges neuerthelesse befoze the fall man coulde haue done by the law of nature.

¶ There be yet other effectes of the lawe of nature perteynyng to the loue of the neighbour, & to the cōseruacion of mankynde in the state of tranquillite, which be these. To hurt no man. To saue the commodities of lyfe. To haue a fellow in wedlocke. To gendze rñue. To nouryshe the same. To helpe an other. To kepe couenañtes. To haue and to vse al thynges in common. To be bozne vnto fredome, and suche lyke. Of these effectes oz lawes of nature, some nature hath corrected, as the law y al thynges be in common, and the lawe of fredome to thynntente it myghte kepe and conserue the hole policpe of manne in a state of tranquillite and eschue the corrupcion of the hole nature oz parte, yet neuerthelesse not withstandynge thys correcci-  
on those fyrste naturall lawes be not vtterly extincte in the myndes of manne, Marcus Tullius Cicero wytnessenge the same in the fyrste booke of hys offpces, where he wytteth that the lawe concernynge the com-  
munion of all thynges is not extincte, but accordynge to the sentence of Plato, that manne is bozne to the vse and behoue of man, that one shoulde helpe and further an other in geuyng receyvinge. &c. by whyche woordes Cicero calleth vs backe agayne to the lawe of nature, whyche is of greate efficape and  
strengthe

The sen-  
tence of  
Marcus  
Tullius  
Cicero.

## Common places

Dispen-  
sacion of  
nature.

Strength throughe thinstinct of nature, whiche as a leber oz capiteyn, we oughte to folowe; to thintent that common vtilities and pofites might be brought forth into the middes amonges men by interchaunging of officies and duties of one to an other: So by the impulsion and consente of nature the lawe concerninge libertie gaue place to perill, leest the captiues and suche as were taken prysoners in warres shoulde be vtterlye slayne, for nature had rather geue place here (as a man wolde saye) vnto nature than with great incommoditie vtterlye to perish, oz not to do for the best.

¶ Yet in the meane season lybertie whiche naturally is grauen in the mynde of man abydeth still, althoughe outwardly for certein causes it be corrected, wherefore it is to be graunted that naturall lawes maye be corrected and redressed for the causes aforesayde of nature it selfe, whiche continually doth nothinge els but laboureth to the conseruacion of mankinde, and that in an outward vfe of thynges, to thintent that greater perils might be eschued wherch els wolde corrupt the hole nature, oz at lest a good part of it. But the lawe of nature in suche correction alwayes yet remaine hole and perpetual wth the mynde. So wth the mynde is communite of thynges still remainyng, although that thynges outwardly be priuate and vncommion. This communite whiche is the mynde teacheth that the neighbour hauinge nede, is to be holpen. Therfore it is to be lerned here whan the lawes of nature may be corrected and how, that is when for the sayde causes nature maketh one lawe to geue place to an other, wh

one



one doeth mitigate another, that so nature mighte be kepte, whiche outwardly because of necessitie or perill of mannes societie is compelled to geue place. Certes it is verre profitable also in aduittynge the lawes of nature to putte in some difference and chosse, lest we Judge all maner of lawes to be indifferently the lawes of nature. For there be some whiche seme to be lawes of nature, and yet be not, but rather be contrarie to nature, and to temporall or cyuyl lawes, for ciuyl or temporal lawes also haue proceeded out of the selfe nature, and were firste ordeyned to kepe the order of nature, and the societie of mannes lyfe, of whiche sorte be these lawes. Geue and take, as the Poete Hesiodus reherseth, also this lawe: *Vim vi repellere licet*, it is lawefull to putte of violence with violence, and suche lyke, whiche lawes be spronge forth of such noughty affections of our nature. Finally these also affectes oughte to be added, a quiete conscience by the keepynge of the lawe of nature. And an euyl conscience by the breach of the lawe of nature.

Contraries to the lawe of nature be these. contrary To graunte that the lawe of nature before the fall of Adam was not the true knowledge of lawe of God, that he createth, governeth & conserueth nature. To graunt that the lawes of nature maye be corrected by the byshoppe of Rome, or other rulers, withoute the violence & iniury of nature. To this erreure answereth the Emperoure in hys institutions, where as he saith, that the lawes of nature be immutable. wherefore I answer thus, that simple no lawes of nature canne be corrected of any manne.

## Common places

Note  
how the  
correctiō  
of þe la=  
wes first  
beganne

that power of theym remaine alwayes in the  
hearies of menne stable and sure. Also the la=  
wes of nature be in no mannes handes, wheres=  
fooze no manne canne correcte and chaunge  
that whiche hym selfe haue not made. But for  
asmuche as we see certayne lawes be redressed  
and corrected. Therefore nowe it is to be sene  
frome whence the redresse and correction pro=  
ceded, vndoubtedly naturall lawes be so longe  
immutable, and not to be chaiged as no daun=  
ger of the poleycy and mannes socitie, or cor=  
ruption of the whole nature, or of any part her=  
of moueth the contrarie. For truely vnto the  
conseruacion of these thinges nature was cre=  
ate, and consequently al natural lawes.

Nowe because the naturall lawe concernynge  
the communitie of thinges shoulde haue hurted  
the conseruacion of markynde and publyque  
peace: Therfoze came nature and made one law  
to geue place to another, that the societie and fe=  
lowshyppe of manne shoulde be conserued, and  
the greater peryll eschued. But howe the lawes  
nowe corrected doe yet stycke vyll in the mynde  
of manne continually, I haue shewed before. To  
graunte that the lawe of nature canne be taken  
forth of the mindes of men, or vnterly extinguis=  
shed. To whiche erroure we answered before.  
To graunte that the lawe of nature haiketh the  
same force & efficacie in knowing god & geuing  
the true worshop vnto him that it had before the  
fal of Aðā, which errour may be confuted by the  
vii. chap. to the Ro. To graunt that the lawes  
of nature, whiche concerne the loue of men, and  
the conseruacion of mens felowshyp or societie  
can do as lytle in outwarde offices necessary to  
the

**Of the lawe of God. fol. li.**

the conseruacion of lyfe as such lawes of nature as concerne the knowledge of God and the geuynge vnto him of hys true worshyppe. To graunte that we can satisfie the lawe of nature concernynge the knowynge of God, and geuing vnto hym true worshyp, without the holy ghost. To graunt that any man maye transgresse the lawe of nature wythout daunger oz scruple of conscience. To dyspse lightly in natural lawes which perterne to the neyghbour no such peryl of extreme necessitie as befoze is declared compellynge the same.

**Of the lawe of God. Cap. xvi.**



**T**he lawe of God in a generalitie is a commaundement requiring perfyte obedience towarde God and condempnyng such as perfoyme not this perfyte obedience. And syth no man can perfoyme y same, it was certayne that the lawe was geuen to this purpose, y it should leade vs to y knowledge of our syn, & of oure wekenes, which thynges knowe we might fle thece vnto Christ y perfoyme of perfyte obedience, and so be made partakers of his obedience through fayth vnto our iustification.

The definition of Goddes lawe.

**Prooues of thys definition.**

That the lawe of God requireth perfyte obedience it is opynough by many places of Moyses, as i d. u. vi. ca. Thou shalt loue hi w al thy holt heart, w thy holt mynde. Also in the. x. cap. the same setence is read, where also we be commaunded to circuncise the foreskyne of oure heart.

H. ii.

Item



## Common places

- Jos. 22. a.** Itē in þ boke of Josue is read thus. And sticke you vnto hym, & serue him in al your heart, in al your mynde. &c. Itē in another place. Now therfore, feare the Lord, and serue hym with a moste parfytte and true hearte: So then I cal parfytte obedience, whiche byngeth besyde the outwarde worckes also a consentynge mynde to the lawe of God. Christe in the newe Testamente requireth the same parfytte obedience. For when he was demaunded of a doctour of lawe, what is the greatest commaundement? He answered:
- Matt. xxi. d.** Thou shalt loue thy Lorde God wyth thy hole heart. &c. Also to this vse & purpose he interpreteyth the lawe in the. v. of Math. to the intente he woulde shewe, that it is not ynoughe to bynge onely outwarde worckes to the fulfyllynge of the lawe, onlesse thou byngest also a consenting mynde. The place in Deute. capi. xviij. testifieth clearely that all those be condemned by the law which performe not þ parfytte obedience of the lawe towarde God. For Moses sayeth: Cursed is euerye one that shall not abide in all suche thynges as is wrytten in the booke of the lawe. But nowe agayne that no manne kepe the law vnto the parfytte obedience of þ same, euerye manne proueth and feleth in hym selfe
- mat. v. b.** sufficientlie, and Christ declareth where he teacheth that his office is to fulfyll the lawe, and that he came to that intente sayncte Paule also defineth the law to be the knowledge of syn, that is, whiche accuseth, frayeth the conscience, and maketh synnes knownen. Item, he sayeth:
- Ro. v. d.** The lawe entred in by the waye that synne myghte abounde. The reste of the diffinicion appeareth in the thirde chapter to the Galathians,

ans, where the Apostle expresth the vse of the lawe, geuen to the leadinge vnto Christ: Wherefore the lawe was oure scolemaster or leder vnto Christe, to the entente that by faythe we shoulde be iustified, and not by the woorkes of the lawe.

Ga. iii. d

Of Gods lawes, some be moral, some ceremonial, and some iudicial.

Diuisio  
of Gods  
lawe.

The cause of Gods lawe, is God the instituter. The publysher and declarer was Moses.

Causes.

The cause of enactynge Gods lawe was the frowardnes of the Israelites, whiche was to be chastised with a lawe, as it were by a scolemaster or leader, tyll the commynge of Christe. Other occasions of geuyng of Gods lawe by put of Paule in the thirde chapter to the Roma. by these wordes, where he sayeth: what preferment hathe the Jewe, or what helpeth circumcision? Surelve verve muche. Firste vnto them was committed the speakynges of God (that is to saye) certayne lawes and ceremonies vnto a people certayne, in whiche the promyses made vpon Christe shoulde be disclosed by the cleare testimonie of God. The pryncypall effectes of the lawe Paule putteth in the.iii. and. vi. chapter to the Romaynes, as these. To declare synnes, for by the lawe commeth the knowledge of synne. Also the lawe entred in by the waue that sinne myghte abounde and be increased. But I knewe not sinne (sayeth Paul) but by the lawe, for I had not knowen concupiscence or lust, unless the law had sayd: thou shalt not luste. Also God sayeth vnto Adam, who hath shewed thee that thou were naked, but that thou hast eaten of the tre, of whiche thou were comaunded not to eate.

Ga. iii. d

Ro. iii. c

Ro. v. b.

Ro. 7. b.

Gen. iii.

## Common places

- To accuse, to feare, to dampne the conscience.  
 To make the conscience vnquiet doubtynge,  
 and incertayne, because it espyeth that it can not  
 kepe the lawe. And on the contrarype parte the  
 conscience is made quiet and certayne, when by  
 the example of Abraham it considereth onelye  
 the promysse. To kepe menne vnder awe, tyll the  
 comynge of Christe, as wytnesseth Paul. The  
 lawe is a scolemaster vnto Christe. Item the  
 lawe was geuen for the vnrpyghteous persons,  
 to teache the true worckes that please God, and  
 with whiche we exercise oure obedience towar-  
 des God. To be a doctrine aboute whiche and  
 vnder whiche the promyses of Christ be opened,  
 as Paule to the Romayns declareth. For this  
 is the ende of the holt polcepy & was institut  
 amonge the Jewes. Of these effectes, some be  
 onely ciuyl, namelpe suche as monitione and in-  
 treat of repressing the malice of man, and some  
 pertyne only to the conscience, as be al the rest,  
 but these effectes ought not only to be reiecte &  
 cast vpon the Jewes, but they endure in their ful  
 vertue & strength styl amonges al such as haue  
 not yet Christ, neither the holy ghost, according to  
 this sayinge: Where the spiritte of the Lorde  
 is, there is lybertye, I meane to be enfranchi-  
 sed and free from the lawe and tyrannye  
 of the same. Item to the ryghteous manne  
 (sayeth Sayntre Paule) a lawe is not ge-  
 uen, that is to saye: to such as haue not Christ,  
 and be vnder grace, lawes be not made, but  
 to the vnrpyghteous and disloyall or disobedi-  
 ente, I meane to suche as yet haue not  
 CHRIST, neyther be ledde wryth the spi-  
 rite of GOD.



# Of Gods lawe. fol. liii.

For surely there is nowe no condemnacyon to  
suche as be planted in Chyrste Jesu. Foras  
muche as Chyrste hath redeemed vs frome the  
curse of the lawe wyle he was made for vs a  
curse.

Ro. viii.  
Ga. iii. a

The contraries of Gods lawe I will not  
bryng forth, tyll I haue fenyshed all the par-  
tes of it.

Of morall lawes. Capi. ¶ ¶ ¶ ¶.

**M**orall lawes be the .x. commaundemen-  
tes, whiche expounde and declare the  
lawes of nature, and teache the wor-  
kes that be pleasaunt to God.

Morall  
lawes.  
what  
they be  
Probaci  
on of the  
defini-  
on.

¶ Of the fyrste parte of the diffinicyon the mo-  
rall lawes be the .x. commaundementes doub-  
teth no man. And forasmuche as Chyrst saith  
that he teacheth not a doctrine straunge frome  
the lawes and prophetes, and the lawe and pro-  
phetes requyre fayth and the loue of the neygh-  
bour: Therfore the morall lawes vndoubted-  
ly doth teache workes that please God, for they  
commaunde fayth and loue of the neyghboure.  
Now the .x. commaundementes maye be refer-  
red and reduced holly to fayth and to the loue  
of the neyghboure. The firste table of Moyses  
setteyth forth and expoundeth these lawes fol-  
lowynge of nature. To knowe God: to worship  
God, to call on God, to obeye God, to gloryfye  
God, to be grate and ioyning to God. To knowe  
that God rewardeyth the ryghteous, and punys-  
sheth the vnyghteous. Amonges these lawes  
of nature some concerne the inwarde wor-  
shyppe whiche is taught by the fyrste com-  
maundemente, some concerne the outwarde  
worshyp

Mat. v.

The  
fyrst ta-  
ble of  
Moyses.

¶.iii.

worshyp

## Common Places

worshype whiche is taught by the seconde commaundement, some ceremonies declared by the  
**The se-** thirde commaundement. The seconde table  
**conde ta** expouneth and setteth forth these lawes of na-  
**ble.** ture folowinge. To prohibite iniurpe and to  
punyshe the gyltpe. To hurt no man. To pre-  
serue the felowshyp and coniuncceyon of wedlock  
To vse thinges in common. To noyshe the  
ysue. To kepe promyses and couenauntes. To  
helpe an other, and suche lyke. Of these, the pro-  
hibicyon of iniurpe and punyshmente of offen-  
ces maye be referred to the. iiii. precepte. To  
hurte no man & to noyshe the ysue be refer-  
red to the. v. The societie of wedlocke to the.  
vi. The communitie of thinges and to helpe  
an other to the. vii. To kepe couenauntes to  
the. viii.

**Causes.** The institutor and maker of the morall lawes  
is God. The publysher, and setter forth is  
Moses.

**Partes.** Of morall lawes some pertyne to God and  
some to the neyghbour. God wolde the morall  
lawes to be distributed and put into two ta-  
bles not without a greate mysterpe whiche  
thinge I haue opened in an other place. And  
albeit the forenamed effectes whiche were as-  
cribed to gods lawe generallly, do also agree to  
morall lawes these that folowe be more propre-  
ly annexed to morall lawes, that is to wete, To  
declare and expounde the lawes of nature. To  
teache the true workes that please God. Out  
of these also the newe testament boroweth his  
worke where with the beleuers exercise theyr  
obedience towarde **G O D**, not because Mo-  
ses teacheth those workes, but bycause nature  
also

## Of lawe Iudiciall. fol. liiii.

also hath taughte the same, wherefore to this effecte of morall lawes. pertaine all the commaundementes in the newe testamente concerning good maners as be in sundrye places of Pauls Epistles namely Romanorum. xii. Ephesians. iii. Galathians. v. &c. For lyke as the tables of Moses whiche conteyne the .x. commaundementes do expounde and set forth the lawes of nature. So suche thynges as be commaunded in the newe testamente concerning maners declare the decalogye or .x. commaundementes. Also lyke as he shal much better vnderstande the lawes of nature whiche hath the knowledge of the .x. commaundementes, so he lykwyse shal ferre better vnderstande the commaundementes concerning maners in the newe testamente whiche can referre the same to the two tables of Moses as to their propre and originall fountaynes. Howbeit this diligently muste be consydered where the scripture speaketh of fayth as of the inwarde worshyp of God wherof the outwarde worshyp and where of ceremonies. Also it speaketh of the maners of lyfe.

### Of lawes iudicial. Capi. XLIIII.

**J**udicial lawes be suche as commaunde of temporal polityque or cyuill causes.

This diffinition is certaine & appereth probaciōeuen by the very nature of the word & temporal or ciuile causes pertaine to iudgementes.

Also of these lawes God is the institutoure Causes. and Moses the publysher and setter forth.

Because the thynges be dyuerse of whiche partes. H. v. iudgementes



## Common places

iudgements be gyuen and debates arise. Therfore dyuers also and sundrye iudycial lawes were in the polycy of Moyses made, whiche diuersirpe of thynges shall here be put in stede of partes. Surely al the iudycial lawes of Moyses maye be reduced to these chiefe places and hedes. Theft, murther, hurtinge, of the parentes like for lyke called talio, punishmentes, chidinges, damage done, aduoutre, succession, wedlocke, lawfull and vnlawfull persons with whom contractes of matrymony maye be made or not made.

**E** Beside the effectes whiche the iudicial lawes effectes. haue in common with suche effectes as be ascribed to the hole lawe of GOD they challenge vnto them proprely these. ii. To be signes and testimonies of the professyon of fayth to wardes GOD. To refreyne men frome outwarde iniuries and vices. And because this effecte is merelye polytyke therfore the effectes polytyke or cruile lawes maye also hether be brought as be these. To dyue awaye iniuries. To punyssh the gyltpe. To conserue the publyque honestye and suche lyke, wherof we shall speake hereafter in the intreatinge of humane lawes.

### Of Ceremonypall lawes. Capi. XXX.

**D**istinction.

**L**awes ceremonypall be suche as be ordeyned concernynge ceremonies and rytes of the church, and suche thynges and persons as belonge to the persourmyng of the rytes and ceremonies.

**P**robation.

**T**his distinction appeareth good euen of thervpe

very nature of the worde, ryle is a more generall terme and includeth that whyche by the worde of ceremony myght be happely omittted, but whersoever ecclesiastical rites and ceremonies be there suche thinges and persons be requyred as be necessarie to the execution of the same.

**C** The institutoure and maker of these, is God, **Causes**  
and Moses the publysher.

**C** The varietie and sundrynes of ceremonyall lawes shall serue in steede of the parties. **Partes**  
For ceremonial lawes may be referred to these thinges ensynge, that is to wete, to the temple, to sacrifices, to the garmentes of the priestes, to expiations, to consecrations of priestes, to eatinge, to holy dayes, to bowes, and y most parte of these thinges maye be reduced to the iudaical priesthode. Nowe of these thinges chieflie treateth the thirde booke of Moses called Leuiticus.

**C** The effectes of ceremonial lawes be, y they were figures and types of the spirituall priesthode of Christe, as the Epistle to the Hebrewes ryghte excellently declareth namely in the. ix. and. x. chapters, where it is wrytten. The lawe whyche hath but the shadowe of good thinges to come, and not the thinges in theyr owne fashion can neuer make the commers there vnto perfecte wth sacrifices whyche they offre euery pere continuallye. &c. Also to be signes and testimonies of the profession of fayth towardes God. The effectes properly belonge vnto ceremonyall lawes, besyde those that they haue in common with the hole lawe of God.

**Effectes**

**Heb. x a**

**C** Contraries to the hole law of God.

**C** Contraries

## Common places

Contra  
ries to þ  
holy law  
Archon-  
tikes.  
Seueri  
ans.  
Jerome

**C**ontraryes to the hole lawes of God be these. To dyspyse or reiecte wyth the Archontikes the law or olde testamente. To renounce and vtterly damne the lawe wyth the Seuerians. To save the lawe pertayne nothyng to chrysten men so that amonges them no vse ne profyte is of it. In whiche opinion some menne do shewe that also saincie Jerome welnere was. To save that by the lawe of God the naturall weakenes that is to save concupyscence is not damned. To graunte that we can satisfye the lawe of God by oure owne outwarde workes. Also by oure owne inwarde endeuoure of wyll althoughe our concupyscence or luste be repugnaunte. To save the workes of the lawe please God without Christ and the holy ghost. To say after the recept of Christ man can so satisfye the law that he is able to aliege and plead agaynste the yre of God hys own iustice gottē by his own propre workes. To save the gentyles were iustified by the lawe of nature, the fathers by the lawe of Moyses, and we be iustified by the lawe of the gospel. To save that the perfecte fulfillinge of the lawe vnto iustificacion before God hathe euer partayned to vs or bene in oure powers or yet pertaine to vs or is in our powers. This erroure is agaynste the office of Christe whiche wytnesseeth that his offyce is to fulfill the lawe who in dede fulfilled the vttermoooste porme of the true ryghteousnes, forasmuche as he broughte bothe the outwarde workes, and also a consentynge mynde to the lawe as þe prophete Esaye openly teacheth in the. liii. Chapter sayinge that he commytted no wickednesse neyther was there anye gyle in hys mouthe.

Math. v  
b.

Esaye.  
lii. c

To



## Of ceremonial lawes. fol. lvi.

To saye the lawes of **G D** be counsellēs  
gūen onelye to the perfecte persons . But  
this is a peryllous erroure whyche teacheth  
that **G D** chaungeth hys eternall will for  
oure infirmyte . Thou therefore whyche fe-  
lest thou canste not fulfill the lawe , runne to  
hym that can . Nether is the law therfore ge-  
uen that thou myghtest be able to kepe it.

To graunte that the lawe outwardly kepte  
iustifyeth before **G D** . To saye besyde the  
woorkes of the morall lawes there maye yet bet-  
ter be ordeyned and be all redy ordeyned whyche  
do please God . To saye there be manye wo-  
kes omittēd in the morall lawes whyche the  
pope hathe supplied . To saye the morall  
lawes be not sufficiente to the exercyse of good  
woorkes and to the testificacion of faythe before  
**G D** . To saye the morall lawes at leeste  
waye do iustifye a christen manne before God  
althoughe nether the iudicial lawes ne the ce-  
remonyall lawes can do the same . To whyche  
erroure I aunswere that the morall lawes  
shoulde in dede iustifye the christen manne yf it  
were in our powers perfectly to fulfil the same.

To saye the morall lawes bynde vs because  
Moses dyd publyshe and promulgate thē and  
not because nature hathe taughte them before  
Moses . To denye that all suche thynges as  
be commaunded in the newe testamente concer-  
nyng the true woꝛshyppe of God and maners  
of lyfe maye be well referred to the decalogye  
of Moses conteynyng the .x. commaundemen-  
tes . To brynge agayne the iudiciall lawes of  
Moses and to bynde the christen menne to  
the same as nowe of late certayne heretykes  
have

The er-  
roure of  
papistes

## Common places

**M**eneta-  
rius Pi-  
ferius  
Anabap-  
tiste.

haue gone about namely Monetarius, Piperius and the Anabaptistes. To reiect rashlye suche iudiciall lawes as consente w<sup>th</sup> the law of nature. Suche lawes to abrogate and dysanull is to do iniurye and force agaynst the nature and to chalenge to be free from nature.

**T**he er-  
roure of  
thē that  
make the  
masse a  
sacrifice

So certayne menne at this day vnder the presence of lybertye do attempte and go aboute to vngarnyshe nature of the iudiciall lawes and to garnyshe or rather defoule and contaminate her w<sup>th</sup> wyckednes. To graunte the ceremoniall lawes in the olde testamente iustified before God because they contayned vnder them sacrifices for synnes. To graunte that albeit in the newe testamente the sacrifices of Moyses be no longer in theyr force and strengthe, yet that the newe testamente hath newe sacrifices for synnes institute and ordered of Christ hym selfe, that is to wete that in the masse Christ shoulde be sacrificed. To saye that christen men be not free from all ceremonvall lawes wherche erroure maye be thus confuted, christen men muste nedes be free from all ceremonvall lawes because the iudaical ceremonies agre not w<sup>th</sup> the law of nature, also because in the newe testamente sacrifice made of beestes be no longer in strengthe and force ne the other ceremonies of Moyses lawe, but the spirituall workes of the harte and affections repurged by the holy gho<sup>st</sup> in the hearte. Furthermore the kyngedome of Christ is w<sup>th</sup>oute all maner of obseruacion.

**L**uc. 17 c

**O**f humane lawes.

**C**api. 33.

**T**he

**T**he trefte of lawes by due ordre requy-  
reth that I shoulde speake also here of  
mans lawes, though it were for none  
other thyng, but because I haue made  
mencon of them in the deuision of lawe in a ge-  
neralyte.

**M**annes lawes therfore be of which the au-  
thors and makers be prynces or other inferi-  
oure magistrates, ordeyned to the conseruacion  
of peace and of the publique honestye in the  
worlde.

**T**his diffinicion appeareth true by the verbe  
nature of the worde, and I added therein inferi-  
oure magistrate, lest a man shuld thinke y<sup>e</sup> hu-  
mane lawes made of suche be not of force and  
strengthe.

**T**he causes and the authours of mas lawes  
be (as I said) the superiour and inferiour ma-  
gistrates, as Emperours, Kynges, Princes,  
commō weith, cities, &c. But forasmuch as men  
be herc offended & greued, thinking y<sup>e</sup> they ought  
not to kepe these lawes because they be but the  
ordinaunces of men: Therefore we muste haue  
respekte to the principal cause of the magistrate  
which is God as wytnesseth Paule. So y<sup>e</sup> God  
whyche hath institute & ordeyned the rulers to  
be his ministers and vicars, dothe also conse-  
quentlye alowe their lawes: Therefore it were  
not greatlye amysse ne vnprofytable to make  
God hym selfe in maner the cause and authoure  
of humane lawes, whyche lawes God do pub-  
lyshe and promulgate by them as by his instru-  
mentes and meanes. Cicero in hys. ii. booke  
De legibus, maketh the lawes of nature causes  
of humane lawes where he sayeth. *Patē autem  
videntur*

Diffini-  
cion.

Prone.

Cause.

Ro. 13.

→

Cicero.



## Common places

videntur primum humane leges legibus nature. That is, mens lawes - some fynde to haue spronge out of the lawes of nature, wherefore mens lawes be so farforth honest and good as they be eyther to the conseruacion or to the declaracyon of the naturall lawes, but yf they be repugnaunt to the lawe of nature, forth wyth they are to be iudged vnhonest and tyrannycal, and agayne they be wycked and vngodlye, yf they be agaynste goddes lawe.

**Partes.**

**M**ennes lawes be deuided into cyuill or temporal lawes, and into Ecclesiastycall lawes whiche heretofore haue ben called pontyfycall lawes. I call Ecclesiasticall lawes, suche ordynaunces as concerne the honest ceremonyes and rytes in the congregacyon. Also suche as concerne priuilegies reuenues and stipendes of the ministers of the churche, and suche lyke, whiche lawes so longe as they be not repugnaunt to chrystianitye and gods worde are to be obserued, and kept not onlre bycause suche lawes and ordinaunces are in effecte cyuill lawes and necessary to the ryght institucyon of a publyque weale, but also bycause goddes worde commaundeth vs to nouryshe the mynisters of the churche, and that all thyng be in the church semprngly and in order.

**Effectes.**

**T**he same effectes and officies that be appoynted to rulers may be assigned also to the lawes, for the ruler ought to exercise his office to iudge, and defende, accorดยnge to the lawes. Nowe the officyes or effectes of humane lawes by the worde of God be these. To defende the giltyes, to punysh the gyltye. To dyue aware iniuries. To reuenge iniuries done to the sub-

iccces

## Of humane lawes. fol. lviij.

ettes. These offices thapostle doth assigne to the rulers, and also Saynte Peter in his first epistle capitulo. ii. Item, to conserue the publyque honestie. To conserue and maynteyn a quiet and peacyble common wealth. For as Cicero testifieth, suche is the effycacre and strength of the lawes, that wythout them neyther anye house, neyther cytye, neyther nacyon can stande, neyther the hole nature of thynges nor y world it selfe. Item to declare and expounde the lawes of nature, to correcte vyces, to commende vertues.

Ro. xii.

Cicero  
libi. iii.  
de legibus.

**T**he contraries to humane lawes be these. To saye mennes lawes be not conuenient and mete for chrysten men to vse. To asseyne that the Gospell taketh awaye humane lawes and polityque ordynaunces, where as the Gospell is a spiritual kyngdome, as witnesseth Christ sayng: my kyngdome is not of this worlde. To denie that humane lawes made of anye inferiour magistrate are to be kept. To denie that mennes lawes be vyolent and tyrannycall, when they be repugnant to nature and wycked and vngodlye, when they be contrarye to the lawe of God. To denie that Ecclesiastycall lawes concerninge honest ceremonies, stypendes and lyuenges of the mynisters of the churche, and such lyke are to be kepte, whosoever made them so that the same be admytted and ratyfied by the kyng and hed rulers. To denie that the effectes of humane lawes maye be taken forth of scripture as much as pertaineth to the office of the rulers.

Contra  
ries.

John  
xviii. f.

To forbydde wyth the Anabaptistes the vse of Anabap  
exercyse of humane lawes vnto Chrysten men, yttes

## Common Places

**To** condemne w<sup>th</sup> the sayde Anabaptistes  
all polyp<sup>te</sup>que lawes and ordynaunces of man,  
and in they<sup>r</sup> place to substitute and ordeyne the  
tempozall lawes of Moyses. To assey<sup>r</sup>me that  
tempozal lawes touche not the conscience con-  
trarie to the doctryne of Paule whyche sayth :  
**Ro. xiii.** we ought to obey not only for feare of venge-  
aunce but also because of conscience. Yea the  
workes of the polyp<sup>te</sup>que lyfe and keepynges of  
mens lawes be good workes in the Godly per-  
sons and a true worshyp of God. For by the  
same and all one commaundement we obey the  
rulers and kepe they<sup>r</sup> lawes. For the selfe same  
God whyche hath bydden vs to geue honoure  
vnto the rulers hath commaunded vs also to  
kepe they<sup>r</sup> lawes.

Of the Gospell.

Capp. XXXI.

**Diffini-**  
**cion.**

**T**he Gospell is a preachyng of repen-  
taunce and forgyuenes of synnes in  
Chrystes name.

**Proba-**  
**cion.**

... **T**his diffinicion is made of the par-  
ties of the Gospell and appeareth by the wordes  
of Chryst where after his resurreccyon he sayd  
to his discyples. Thus it is wryten and thus  
it behoued Chryste to suffre and to rylse agayne  
from deth the.iii. daye, and that repentaunce  
and remysyon of synnes shulde be preached in  
his name amonynges al nacyns. **Ac.** Chryste is  
the person for whose sake repentaunce is pre-  
ached and for whom forgyuenes of synnes chaun-  
celth.

**Cause.**

**T**he cause of the Gospell disclosed is the mers-  
cy of God, by whyche God promysed them glad  
tydynges to mankynde concernyng Chryste.

**Ephe. i.**

This cause the apostle otherwhyles calleth the  
acceptable



acceptable pleasure of God, otherwhyles grace  
 The promise also maye be the cause of the gos- Ro. i. a.  
 pel accordynge to the saynge of Paule, put a  
 parte to preache the Gospel of God whiche he  
 promysed afore. ac. Wither vnto belonge also  
 suche places of scripture as conteyne the pro-  
 myse of the Gospel whiche first was made to  
 Adam and afterwarde to Abraham and so by  
 lytle and lytle ofientymes afterwarde to the Ge. i. i.  
 holy fathers. Chyeste is the meane or person in Ge. xii.  
 whome God hath promysed the gospel to man- xvii. and  
 kynde, and in whome it was first reueled and xxii.  
 disclosed at the tyme appoynted that God had The  
 set wryth hym selfe and determyned that tho- meane.  
 rough hym, in hym, and for hym shoulde be offe-  
 red to all that beleue forguenes of synnes The il-  
 whiche is the very effecte of the gospel. The lumina-  
 holy ghost lightneth to the gospel which was tez to  
 promysed in Chyest and nowe opened. Nowe Gospel.  
 mans nature oppressed, wryth synnt and deith for Thocca  
 the fall of Adam was the occasyon of the gospel sion of  
 first promysed and afterwarde disclosed. This the pro-  
 occasyon is opened in the. iii. Chapiter of Ge- mise.  
 nesis, where euen in the very synnes the gospel  
 is promysed to Adam.

There be. ii. partes of the gospel repetaunce  
 and remysyon of synnes, remysyon of synnes is parte of  
 the propre parte of the gospel, repentaunce the the gos-  
 meane and entraunce of remysyon. For in re- pell.  
 pentaunce is knoweledged the synne which kno- Lu. iiii.  
 wen the synner is occasioned to flee to Chyeste  
 as to a phisicion for whome synnes be forgo-  
 uen. And for this cause Chyest beginneth his  
 preacheinge wryth prouokynge men to repen- Acta. iiii  
 taunce as it is red in Mathew. Fro that tyme

## Common places

**Mar. ii.** Jesus beganne to preache and saye repent ye, the kyngedome of heauen is at hande. Also in Marke. The tyme is fufylled and the kyngedome of God is at hande repent ye and beleue the gospel. Not that it is the propre offyce of Christe to preache repentaunce but he repeteth the doctryne of John concernynge penatunce to thynntente he myghte confyrme the same & also that we myghte knowe that by the knowledging of oure synnes whyche in repentaunce dothe chaunce we haue intraunce and accesle to Christ.

**The effectes of the gospel.** The effectes of the gospel be taken comfices of monly out of the partes and thynges incident to the gospel, whyche folowe remission of synnes as the propre effectes of the gospel whyche be these. To preache repentaunce. This effect is certayne of the example of Christe which beganne hys preachynge wyth repentaunce. Also of the example of John Baptyst the messenger and runner before. This effecte also muste necessarilye go before, because without preachynge of repentaunce, there is no occasyon to come to remission of synnes; for repentaunce is in maner the cause of faythe, as hereafter shall be declared, whyche obteyneth forgiuenes. Item to preache remission of synnes in Christ, for the promyse of the gospel was made in Christ and dysclosed in Christ, for thobteynynge of remission of synnes.

Also these effectes. To preache iustificaciō in Christe, and that oure reconciliacion with God the father is in Christe. To preache that we be ryghteous and well taken of GOD the father for Christes sake. To preache the geuyng of the holye ghoste, and of the cuerla-

stynge

lynge lyfe in Christe . To teache that the conscience is in rest and quyet thozughe Christ, as wynneth Paule , we haue peace towardes God by oure Lorde Iesu Christe . To teache that we wyl God for no woorkes or merytes of oure owne, but onely for Christe . And this is the berpe true lyberte of the gospell , to knowe that we be reconcyled and made at one wyth God thzoughe Christ althoughe we satisfy not the lawe. Wither pertayne the places of scripture whiche be concernynge the promyse of the newe couenaunte or testamente as Jeremy. xxxi. Ezechiel. xxxv. &c . To teache the true worshippe of GOD, true faythe & feare which worship was almost oute of vze and lost by reason of the humane and pharisaicall constitucions , as the prophetes euery where complaine. These effectes be vniuersal and franke euen as the gospell is a franke promyse & vniuersal. But the effectes of the gospell chaunce not to al men is because al menne beleue not. For faith is the meane wherby the effectes of the gospell be purchased.

Contraries to the gospell be these. To affirme that the promyse of the gospell is perticuler which erreure is reprobued by manye places of scripture as Mathew. xi. i. Timo. ii. To say the gospell was knowen to nature . Agaynst whiche erreure Paule alone is sufficient declarynge that it was hyd and at laste releued and opened from GOD aboue . To affirme that the fathers in the olde testamente had an other gospell promysed than we haue nowe whiche erreure maye partly be confuted by the place of Paule. i. Corinthisum. x. where he sayeth that

Rom. v.

The true lyberte of the gospell.

Contraries to the gospell.

Eph. ii. and. iii.



## Common places

all the fathers dranke of the spiritual rocke and the rocke was Christe. If therefore the fathers dranke of Christ, Ergo they had also the gospell knowne by the spirit, in whiche Christe was promysed. To contende that the gentyles had the lawe of nature in stede of the ghospell, the Iues the law of Moses, and christen menne the gospell of Christ, but this erroure is open sythe by the testimonyes of scripture it is euident that there hath bene alwayes one and the same gospel from the begynnyng to whiche who so cuer hath geuen credit and faith haue bene saved. To asserme that the gospe do promise forgiveness of synnes vnto suche also as doubt. To say the gospel dothe promise forgiveness of synnes, conditionallye. yf it be purchased wth workes. To say the gospell promyseth remission of synnes to ydle personnes whiche wthout anye true mocion of mynde and wthoute faythe take it. To graunte that any manne can beleue the gospel wthout the challynge and lychtning of the holyc ghoſte. To denye the gospell to be a franke promise. To denye the effectes of the gospell freye to chaunce without the ayde or respect of workes. To say the effectes of the gospell do chaunce partly by fayth, partly by oure workes. To saye the promise of the ghospell muste be measured by predestinacion and not of it selfe. To dreame that the gospell is onely preached by the spirit in the herte and that there be not anye outwarde preachinge and ministracion of the woorde contrarie to the doctrine of the apostle. To saye the effectes of the gospell do chaunce wthout faythe. To preach one partie of the gospell wthout the other as

certaunce

repentaunce wythoute remission of synnes, or  
 on the contrarie parte, remission of synnes w<sup>o</sup>  
 oute repentaunce: to make menne idle & careles  
 by ouermuche preachynge of remission of syn-  
 nes not ones touchynge repentaunce the other  
 parte of the gospel. To graunte that without  
 preachynge of repentaunce, the gospel maye be  
 ryghtely receyued. To asseyne that forgoue-  
 nes of synnes is had wythoute penaunce. ¶ The  
 all penaunce the true fearynge or bryngynge of true dif-  
 the conscience and the acknowlegynge of syn- finicion  
 nes. For the conscience beyng thus made a- of pe-  
 frayed and stricken downe to the grounde by the naunce.  
 knowledge of synnes taketh fyrste an occasyon  
 to drawe nere vnto Christe by fayth, and to re-  
 ceue at hys handes remission of synnes. Item  
 to save the gospell for this cause preacheth pe-  
 naunce that remission of synnes shoulde be  
 gyven for our workes sake, or for our own wor-  
 thynesse. This erroure I haue debated and re-  
 futed in the handelynge of the partes of the  
 gospel.

Of Faythe.

Capi. ¶¶¶.

**F**aythe is an assured truste vpon þe pro- Distin-  
 myses of Christe, iustifyinge all suche cion of  
 persons befoze God by his acceptaunce faythe.  
 as haue this faythe certayne and vn-  
 doubted.

¶ In the Epistle to þe Ebzues, faith is said to heb. xi. a  
 be an assurance of thynges which are hoped for,  
 that is to say, a most certayne knowledge wout  
 doubtyng. And this most certayne knowledge  
 Paule expresseth in Abraham with mooste ly-  
 uely termes, sayinge: whyche Abraham: cōtrarye rom. 4. v

I.iii.

to

## Common places

to hope beleued in hope, that he should be the sa-  
 ther of many nacions, accordynge to that which  
 was spoken. So shall thy sede be. And he fayn-  
 ted not in the faythe, nor yet considered hys  
 owne bodye whiche was now deade, euen whan  
 he was almoste an. C. yere olde, neyther yet that  
 Sara hys wyfe was paste chylde bearynge yet  
 he staggered not at the promyse of God through  
 vbeleue, but was made stronge in the faythe,  
 and gaue honoure to GOD, fully assured that  
 what he had promysed, & he was hable to make  
 good, and therefore was it reckened to hym for  
 ryghteousnes. Whetherunto we haue reherfed  
 these woordes of Paule. Howe the faythe is a  
 truste or confydence vpon the promyses of  
 Christ is declared by antoher worde of & sayd  
 heb. xi. a texte in the Epistle to the Ebzues, where as it  
 is called a certienty of thynges whyche are not  
 sene. Also in the example before remembred of  
 Ro. 4. d. Abraham where Paule sayed that he staggered  
 not, ne wauered at the promyse of God, we se  
 manifestly that the promyse is the prope obiect  
 or matter wher vpon faythe worketh, Christe is  
 the person for whom the promyse was made ac-  
 cordynge to this sayinge. In thy sede al nacions  
 Ge. xii. a shall be blessed. This sede was Christ as wyte  
 Gal. iii. c nesselth Paule. Howe of the effect and workinge  
 of fayth whyche is that it iustifyeth, we be certie-  
 fied by Paule, who concludeth sayinge. Arbi-  
 tramur igitur fide iustificari hominem absque  
 operibus legis. & is to say. Therefore we iudge  
 that a manne is iustified by faythe without the  
 Ro. v. a. workes of the lawe. Item, in the. v. Chapter he  
 sayeth. Because therefore we are iustified  
 by faythe, we are at peace wth GOD,  
 throughe



through our Lorde Iesu Chrifte, by whome we haue a bringynge in throughe faythe vnto this grace wherein we stande. I added (before God) because I woulde separate the ciuill iustice from the iustice of the gospel. Also I added (by acceptaunce) that is to saye: by imputacion, or imputatiue, because I woulde take away the opinion of oure owne meryte or woorkes. For not accordinge to oure merite or woorkes fayth iustifieth, but accordinge to grace by acceptaunce or imputacion, for as Paule sayeth. To hym that woorketh is the rewarde not rekened of fauoure but of dute, but to hym that woorketh not but beleueth on hym that iustifieth the vngodly, is his fayth counted for righteousnes. By these wordes the apostle putteth as contraryes together, meryte and imputacion. Also in the example of Abraham the scripture sayeth: Abraham beleued God and it was counted vnto him for righteousnes. Also Dauid in his Psal. sayeth. Blessed is the man to whome God shall not impute sinne. Truely we haue here an example in Abraham of a sure and vndoubted faith, whiche is the father of them that belese, that by the exāple of him we might be iustified by faith. ¶ The causes of fayth be the holye ghooſte and the worde. For the holye ghooſte by a meane that is generall and appoynted of GOD, moueth the heartes, neither doeth he geue fayth but by the worde, accordynge to the sayinge of Paule. Faythe is of hearinge, and hearinge by the word of God. Furthermoze the cause also of fayth is, the holy gost, for fayth is his gifte, as affirmeth S. Paul. Also repentaunce in maner is a cause of fayth, or at the leest a great occasion.

We be  
iustified  
by, impu-  
tacion or  
gods ac-  
ceptaunce

Ro. iiii a

Ge. xv. b  
Ro. iiii.

ps. lxxi a

The cau-  
ses of  
fayth.

Ro. x. d.

i. co. xii a

I. v.

For

## Common Places

For by repentance the sinne is knowne, now the knowledge of sinne doeth minister an occasion to haste vnto Christe, whiche so soone as he is caughte by faythe forgiveth synnes, but because repentance is a parte of the worde of gospel, therefore this cause is comprised vnder the worde, neyther shal we note to seuer it frome the worde.

Partes.

Fayth of whiche we speake here is not clouen into partes: For it is one certayne motion of mynde haupng a stedfast eye vpon the promyses of Christe and assentynge to him, but forasmuche as the scripture discerneth the true and lyuelle faythe frome the fayned and deed faythe, therefore faythe maye be after a maner deuyded into the true faythe and fayned faythe, not the fayth whiche is true and iustifieth canne be fayned or deed, but that we myghte knowe that the deed and fayned faith is vnprofitable vnto iustification and differeth nothinge in dede fro an opinion. The true fayth from the fayned is discerned of Paul, the quicke and lyuinge fayth is deuided frome the deed and vneffectual fayth of S. James in his Epistle. But as touchinge to that diuision of fayth which the scole men vnto this day haue folowed I wyl speake herafter.

1. tim. 1. b

Iac. ii. d

The ef-

fectes of

woordes

kes of

faythe.

Ro. iiii d

Ro. v. a.

Abac. ii. a

Gal. iii. d

One of the principall effectes of faith is iustification of which al the rest depende and procede. This effecte is confirmed by manye places of scripture and also by sondry examples, as by the textes of Paule before remembred where he sayeth. We iudge therefore that man is iustified by fayth. Item Justified therfore by fayth we are at peace wth god. &c. Also the prophet Abacuc sayth: The righteous man shall lyue by fayth.

Item

Item to the Galathians Paule writeth. The lawe was oure scholemaister vnto Christ that we might be iustified by faith. Examples prouynge the same be these, Abraham beleued god and it was counted vnto hym for righteousness, Christ sayde to the synful woman. Thy faythe hath saued thee. Also to the blynde man he sayde, loke vp thy fayth hath saued the.

gen. xv. b  
rom. 4. a

mat. ix. c  
mat. ix. d

¶ Also these effectes be of faythe. To make the conscience quyet, accordynge to the testimony of Paule, Justified therfore by faythe we are at peace wth God throughe oure Lorde Iesu Christ. To ascertyne vs that we please God, for wth oute faythe it is impossible to please God. To make vs certayne of gods promyse. To make vs sure of euerlastynge lyfe. For he that belueth in the sonne hath lyfe euerlastynge. To be a meane whereby hertes be purified. To make vs the sonnes of GOD. For ye be all the sonnes of GOD (sayeth Paule) by the faythe whiche is in Christ Iesu. To make that oure synnes be not imputed vnto vs, accordynge to the psalme, blessed is the manne to whome God shall not account synne. To saue the beleuers that they be not ashamed, accordynge to the scripture: whoso euer beleueth in hym shall not be ashamed. To geindre in vs a callynge vpon Christ. For howe (sayeth the apostle) shal they call on hym whome they beleue not. To woozke in vs hope and loue towarde GOD accordynge to the woozkes of the prophete, let them hope in thee, whiche haue known thy name. ac. But the knowledge of god is onely by faith. To bynge to passe that all thynges maye be

rom. v. a

Joh. iii. c  
act. xv. b

Gal. 3. d

psal. 31. a

Esa. 28 d  
Ro. x. c.

Rom. c.

mar. xi. c



## Common places

be possible vnto vs as Chyriste him selfe recordeth sayinge. Haue confidence in God, verely I saye vnto you, whosoever shall saye vnto this mountayne take awaye thy selfe and caste thy selfe into the Sea, and shall not wa-  
 ner in hys Heart but shall beleue those thynges, whiche he sayeth that come to passe, whatso-  
 euer he sayeth shall be done to him. Thus the  
 faryth of Ezechias got a righte goodlye victorie  
 i. reg. 17. against the Assirians. By faryth David aduen-  
 tured vpon Goliath and slewe hym. By faryth the  
 chyldren of Israel beleued God, and Pharaa  
 was drowned in the sea. To worke in the faryth  
 Ro. x. b full confession. To worke true geuynge of than-  
 kes to God, when we be ascertayned by faryth  
 that God is mercyfull vnto vs, and that oure  
 worckes doe please him, the effectes also of faith  
 be all good worckes, as frutes of charite, whiche  
 that they please God, oure faryth assureth vs af-  
 ter it knoweth that God is merciful. And these  
 effectes be called testimonies of faryth by whiche  
 the beleuers are knowen that the worde is not  
 the cause of faryth. But that there maye be a dif-  
 ference betwene the true worckers that worke  
 by faryth and hypocrites, whiche pretende the  
 same farynedly, we oughte to iudge by the worde  
 whiche declareth eyther of them. A hepe of good  
 Contraryes. worckes as frutes or effectes of faryth, the a-  
 postle rekenceth vp, Ro. xii. and Gala. v.  
 Contraries to faryth be these: To graunte  
 that faryth is onelye a knowledge of the historye  
 of Chyriste, howe he was conceived, borne, cruci-  
 fied, and died. To say scripture requireth faryth,  
 that is a qualite in vs, and not that it considereth  
 onelye the promyses of Chyriste.

To fape the wicked haue all one fapth with the  
 godly, whiche errour is no erreure of fapth af- scolemen  
 ter the scole men, be but a knowledge of the hi-  
 storie of Chrift. To affirme that faith is a prin-  
 ciple or cause, byengenge with it other vertues  
 for whiche vertues we be pronounced ryghteous.  
 To deuyde fapth with the scolemen into fapth  
 formed, acquired and infunded, so that the wic-  
 ked gentyles haue formed fapth althoughe they  
 lacke the woorkes of charite, and that the infun-  
 ded fapth doeth not iustifie, onlesse it be formed  
 with charite. So at last that the acquired fapth  
 suffiseth to iustification. To graunte that the  
 cause of fapth is oure loue, whiche errour com-  
 meth of that the causes of fapth be not known  
 whiche be the holpe ghost, the worde and repen-  
 taunce. To holde with the Anabaptistes onelye Anabay  
 the holpe ghooste, contrarrie to Paules saying. tistes.  
 fapth is of hearynge, hearynge by the worde of  
 God. To fape with the Hebionites, that the Hebioni  
 fapth in persecution oughte to be denied and tes.  
 kepte in the heart. To fape fapth is but an o-  
 pinion whiche dare not approche to God by cal-  
 lunge vpon, or whiche wauereth. To denye that  
 fapth maye be encreased, contrarrie to the para-  
 ble of the mustarde seede, and many other exam-  
 ples of scripture. To cal that a true fapth whi-  
 the good woorkes do not folowe as witness of  
 the same. To fape fapth iustifieth not alone, but  
 by the helpe of woorkes, or that fapth princypally,  
 and the woorkes secundarilye doe iustifie. Thys  
 erreure is sufficiently shaken and confuted by  
 the wordes of Paule, which be, without woorkes  
 freire. To holde of fapth pertayne to the know-  
 ledge of Chrift, & the woorkes of charite to iusti-  
 fication,

## Common places

fication. To saye fayth can not iustifie, because faythe is in the vnderstandinge, and iustice in the will. The solution of this erreure hangeth of the manyfold signification of this woorde fayth, whiche taken onelye for a knoweledge is a qualite: But when it is taken for an assent of the promyse of Christe, so it is not a qualite, but a relacion. To graunt that oure good woorkes be accepted of God of them selues, and not for faythes sake.

**A** bryefe treatyse of faythe, taken forth of the fathers, and approued by doctours, which confirme the aforesayde doctrine of faythe.

### The diffinition.

**Aug. de predeli. factoru.** **F**ayth, sayeth s. Augustine, is to thinke with an assente suche thinges as pertyne to the christen religion. Here thou seest that vnto fayth not onely the knoweledge of the historie is required, but an assent. Now to s. christe religio pertyne chieflie the promyses of Christ whiche beleued make the christe religion. The same **Aug. super Joannem.** s. August. also sayeth: what is fayth but to beleue that thou seest not? But the promyses of Christ be such thinges as be not sene but conceived by fayth. Also in his booke de fide ad Petrū. Fayth sayth he is the beginning of mans saluacion without which no man can come to s. nūbre of s. children of God wout which also al s. labour of mā is vayne. In this place openly testifieth of what faith Austyn speaketh, of that no doubt, which maketh vs the children of God, and that



that is, which cōcepueth y<sup>e</sup> promyses of Christ. & is assured to please God for Christ. If Austyn had ment only of a knowledge it should folowe y<sup>e</sup> all suchs were forthwith the children of God as knowe the history of Christ although they be led with no inwarde mocion of mynde.

**T**he effectes of fayth by doctours.

Aug. where a stedfast faythe is not there can be no righteousness. For the righteous lyueth by Aug. que  
faythe. Also he sayeth. There is no ryches, no sti. xxiii  
treasure, no substance of this worlde greater, then is the catholique fayth, whiche saueth syn-  
furmen, lightneth the blynde. &c.

Also in his boke de natura et gracia, he sayeth. If Christ died not for eue, Ergo all mākinde can not be iustified and redēmed from the most iust  
re of God. Also in another place, faith is y<sup>e</sup> fyrst  
thinge that maketh y<sup>e</sup> soule subiecte to God, af-  
terwarde it geueth preceptes of liuinge, whiche  
kepte, our hope is confirmed, charite nourished, &  
that thinge beginneth to thye, whiche before  
was only beleued.

**S.** Ambrose, O fayth moze plenteous & riche Ambros.  
then al treasures, moze stronge, moze sauinge de virgi-  
then all phisicions. **C**hrisostome also say- nitate.  
eth. Fayth is a lampe, for as a lampe leghtneth Chri-  
st  
the house, so fayth the soule. super  
Dyath.

**C**auses of fayth by the fathers.

The scolemē make charite y<sup>e</sup> cause of fayth, but  
the doctours & fathers of y<sup>e</sup> church be against it. Aug. de  
for s. Austyn writeth w<sup>o</sup> opē wordes, y<sup>e</sup> faith must agone.  
go before charite. Also Gregory sayeth: Onles capi. i.  
faith be first had, we can in no wise attayne to s. Gregory.  
spiritual loue, for charite goeth not before faith, bpō Eze-  
but fayth before charite. chiel.

## Common places

No man can loue the thynge that he beleueth not, lyke wyse as he can not hope.

The par-  
res of  
fayth by  
doc-  
tours.

The mooste auncient fathers be all agreed that fayth is one certayn mocyon whych loketh vpon the promyses of Chyrste and assenteth to the same. It is but a dreame and a thynge forged of scolemen to deuyde fayth in fidem for-  
matam infusam et acquisitam, with theyr we-  
ked oppniōs whych they haue added to y<sup>e</sup> same.

Of iustification.

Cap. XXXIII.

**I**ustificacyon is a fre imputacyon of re-  
myssyon of synnes in Chyrste whych is  
purchased by fayth to the posselinge or  
receyvinge of cuerlastynge lyfe.

Prose of  
this dis-  
finicion.

The fyrste parte of the dystynceyon is cer-  
tayne and proued by the thyrde and fourth cha-  
piter to the Romanes, where the apostle sayth:  
But nowe without the lawe the reghthysnes  
of God is manifest. Item they be iustified fre-  
ly by hys grace. &c. The inheritaunce is ther-  
fore giuen by fayth that it maye be of grace.  
Item a rewarde is not imputed of fauour but  
of dutye. &c. Ephesians. ii. ye be saued by grace  
thoroughe fayth. Nowe the imputacyon is free  
because it is accompted of fauour and not of du-  
tye, lyke as Dauid declareth the blessednes of

Ro. iiii.

man, vnto whome God ascrybeth ryghtousnes  
without dedes. The addyceon of remys-  
syon declareth what is ment by iustification  
on, that is to w<sup>yt</sup> remys-  
syon of synnes. Nowe  
Chyrst is the person for whome such as beleue  
are released of theyr synnes. Faith is the meane  
where by to purchase iustification or forgyue-  
nes of synnes because faythe agreeeth to the  
promyses of Chyrste accordenge to Pauls  
sayeng.

Ro. iii.

# Of Justification. fol. lrb.

sayng, we iudge therfore that a man is iustified by fayth. Everlastynge lyfe is a thyng incident to iustification whiche necessarily foloweth the iustified accordynge to this texte. **John.** that beleueth on hym hath everlastynge lyfe. **xvii. a.** Also this. As thou hast given hym power of eternall lyfe, that vnto so manye as thou hast given hym he maye give everlastynge lyfe.

**C** The causes of iustification be, the free allowance imputation through the mercye and favour of God, and fayth the obteynner of mercy. These causes are very fairly sene and beholde in the example of Abraham that was iustified vnto whome forasmuche as he gaue credit to the mercye, rightousnes was accompted. **Causes** These causes thapostle layeth as contraries agaynst duty, rewarde and meryte, which thynges the scholemen dye me to be the causes of iustification. Agaynste whome and agaynste theyr predecessours the Pelagians, **Ro. iiii.** Saynte Augustyne desputeth very sharplye, prouynge with manye argumentes that grace is not gotten for our merytes. Doubtles fayth is the cause of iustification, not because it is a qualitye or worke in vs, but because it receyue the mercy promysed in Christ. **August.** **de natura et gratia.**

**C** Justification wherof we treat here, is not deuided in to partes. For we speake here of iustification that is of valour before God, and that standeth in remission of synnes in the conscience. The iustice of the lawe apperteyneth to an other place, whiche only serued in the policy of Moses. Also the iustice of reason pertaineth not to this place whiche is wrought of reason by the fulfillinge of honest worke.

No partes of Justification.



## Common places

**E**ffectes of iustificacion be remission of sinnes, for hereunto we be iustified, that we myght receyue remission of synnes. Also tranquillitie or peace of conscience bycause of the release of sinnes. For beinge iustified by fayth, we are at peace with God. Also to be sure we please God, and that we be the chyldren of God. To knowe that the holpe ghoſte is geuen vs. To knowe we haue and shall haue euerlastinge lyfe. To be certeynly perswaded that God regardeth vs. These and semblable effectes or workes of iustificacyon appere openly in the Romains. For yf we haue peace when we be iustified by fayth throughe oure Lorde Iesus Christ, we can not be but certeynly perswaded that we haue God our merciful and good Lord, that we please God, that we be the sonnes of God, that God careth for vs, not onely in tyme of welth but also in our very trouble and affliction. And therfore it foloweth in the same chapter, we reioyse in hope of the glorie of God. Neyther do we so onely, but also we glorie in tribulacyon. For we knowe that tribulacyon bringeth pacience, paciencie, triall, triall bringeth hope, and hope maketh not ashamed, that is to saie, is not confounded or doubteth, bycause the loue of God is shed abroad in our hertes by the holpe ghoſte, which is giuen vnto vs. Item a litle before, but God setteth forth his loue that he hath to vs forasmuch as while we were yet sinners Christ dyed for vs, much more then now sith we are iustified in his blode, we shall be saued from wraoth throughe hym. For yf when we were synners we were made at one with God by the death of his sonne, much more

more now when we be made at one shall be preserved by his life. Finally it is now the lowest effecte of iustificacion to worke wel. For we be iustified to do good workes, as witnesseth paule to the Ephesians saying: By grace are ye made safe through fayth, and that not of your selves, for it is the gyfte of GOD and cometh not of workes lest anye man shoulde boiste hym selfe. For we be his workmanshyp created in Christ Iesu vnto good workes. Undoubredly it were very profitable to driue this effect full oft in to the eares of the hearers of gods word, lest they be made ydle and careles, not declaring with anye good workes that they be iustified. Truly our good workes please God, because they be done of the iustified whiche conceyue Christe by fayth, whiche Christe onely reconciled vs to the father, and causeth that our workes please God.

Eph. ii b

Contraries to iustification be these. To save with the scholemen, iustification signifyeth in vs a qualite or vertue, or Infusionem habitus. To save iustification is partycular.

Contra  
ries to  
iustifica  
cion.

To save the causes of iustification be our merites, workes, or worthynesse. To save with the Pelagians, iustification is given of our merites, and of nature. To save with the scholemen, that men deserue iustification ex merito congruo or condigno. To save men deserue iustification actu elicito, doing that lyeth in them.

Meritū  
congruū  
et cōdignū.

That is to say, when reason being sorry for the synne, seiketh oute an acte of lounge GOD or workeith well. To defende with the scholemen and philosophers the rightousnes of reason

Schole  
men.Philoso  
phers.

## Common places

agaynste the ryghteousnes of saythe, and to graunte wyth them that we be recounted righteous befoze God, for the ryghteousnes of reason. To saye the fathers were iustified by the lawe of nature, the Jewes by the lawe of Moyses, and that we christen men be iustified by the lawe of the gospel. To graunte that the iustification of reason of Moyses, and of the gospel, do nothyng differ. To graunt that contricion and charitie, is ynoughe to get iustification. To interprete scripture falsely where it saith we be iustified by saythe, that is as certayne leude persons do interprete by the hole doctrine of the christen religion and so consequēlye by the lawe. To saye that the conscience maye be other wyse pacified then by free iustification. To denye free iustification by gods imputacion, contrarve to the fourthe chapter of Paule to the Romans. To gloze of iustification and neuerthelesse to utter no good woordes. To say iustification can stande or endure without the sequele of good woordes. To denye that the preachinge of iustification wythout the feriall effectes of good woordes, is rote of all myschiese.

Ro. v. a

## Of Hope.      Capit. ¶¶¶¶¶.

Defini-  
cion.  
Proba-  
cion of  
Defini-  
cion.

**H**ope is a certayne vndoubted awa-  
rynge of the beleued saluaciō which is  
not sene, throughe patience in saythe.  
¶ By hope sayeth Paul, we be saued,  
but hope yf it be sene, is not hope, for that a  
man seeth, why shoulde he hope the same, but  
Ro. 8. d. yf the thyng whiche we se not, we hope, then  
do



do we w<sup>th</sup> patience abyde for it. These wordes of the apostle be a sufficiēt proue of thys diffinicion, by whichc he w<sup>th</sup> that suche as haue beleued the saluacion sette forth in Christe. shoulde not doubte, but certaynelpe hoope and abyde as a thyng impossible with the fleathelpe eyes, and that by patience. I added (in faryth) that thou shouldest not thynke that hope canne stande without faryth, for they be thynges annexed, and the one canne not be seuered from the other, in so muche that scripture confoundeth many tymes faryth and hope together, as Psalm. lxxviii. the prophet sayeth. The chyldren that shall be borne, shall shewe their chyldren that they maye putre in God their hope. I praye you what o<sup>th</sup>er thyng here is hope then faryth. Thys alliance of faryth and hope is verpe wel expressed in the Epistle to the Hebrewes, where faryth is defined to be a sure confidence of thynges not hoped for, and a subst aunce of thynges not sene. I added furthermoze in y<sup>e</sup> diffinicion these wordes (certayne and vndoubted) to take awaye the opinion of such triflers as thynke that hope may stande with a wauerynge mynde. For lyke as faryth can not be with doubtinge, as clearly appeare by the wordes of Paul, in the example of Abraham: so lykewise neither hope can be with doubting. For hoping is a sure perswasion that thou shalt receiue those thynges, which thou hast by y<sup>e</sup> worde conceiued, by faryth promised vnto the. finally vnder the worde of saluation, I comprise al those thynges which be promysed to such as beleue in the worde whether they be spiritual or corporall goodes, as well in thys lyfe, as after thys lyfe: All whiche thynges hoope abyde

Heb. xi. 8

## Common places

loke:h for in saythe certayne and not doubtinge.

The causes of hope.

Ro. v. a.

Ro. 8. d.

**T**he causes of hope be the holy gost & faith. The holy gost is cause forasmuche as it is his gift, and he gendzeth it in vs witnessing Paul. Hope is not a shamed, because the loue of God is shed abroad in oure hartes by the holy gost. Moreover the holy ghoſte is the cause of hope, forasmuche as he helpeth oure hope. For the apostle after he hath fynished the argumente that he maketh of hope oute of the formal cause of saluacion, tozthwith he addeth lykewyse also the spirite helpeth oure infirmities. I make saythe the cause of hope, because of the great affinitie betwene them. Faith beleueth, hope abydeeth and waiteth for the thynges beleued, for then we hope that God will geue vs suche thynges as he hath promysed vnto vs by his woorde, when with a saythe we conceiue God and knowe that he is mercifull vnto vs in Christe.

**T**he obiecte or mater whereupon hope worketh, is the promyse of gods mercy in all thynges promysed. The prouokynge cause to hope is the commaundemente of GOD psalmus. iiii. Offre ye a sacryfice of ryghteousnes, and hope ye in the Lorde. Item psal. cxlvi. The lorde is verie well pleased with suche as feare hym, and in them whiche hope vpon his mercy.

No partes of hope.

**T**here be no parties of hope of whiche we here speake. For it is in a certaine mocion or affectiō of mynde, whyche abydeeth with a sure trust for the thynges promysed by the woorde, yet neuerthelesse hope hath an eye as wel to þe corporal as to the spirituall promyse, in that we certaynlye hope

hope and beleue that we be the children of God, that **G O D** will kepe vs in faythe, that he wil kepe all hys promyses, and gyue vs after thys lyfe, lyfe euerlastyng. Also that he will nosyrthe defende and saue vs from all euyls and perils.

**T**he effectes of hope chieflie spryng of the thynges promysed and beleued by faythe. And because faythe, iustificacion and hope be knyte together the one to the other, they bozowe dyuers effectes and workes eyther of other. Now the promyses be of two sondry thynges towarde whiche hope also extendeth it selfe, and therefore also double effectes of hope maye be gathered, some be gathered of the promyse of thynges spirituall, and other some of the promyse of thynges temporall. Effectes proceedinge of the promyse of spirituall thynges may be these. Certeynly to hope and be assured that oure synnes be released in **Christe**. Certeynly to hope that we be the sonnes of **G O D**. To hope certeynly that **G O D** is mercifull vnto vs. To hope verely that God will preserue vs in faythe, that he will encrease it vnto vs and furnyshe the same wth spirituall gyftes: wth sure hope to looke after this lyfe for lyfe euerlastyng. Therefore **Paule** and the reste of the apastles, yea, and **Christe** hym selfe gorgne aboute to comforte the godlye parsons agaynste the slaunderers of the crosse vseth none other argumente then that is taken forth of the hope of the lyfe to come. He that shall continue (sayeth **Christe**) vntyll the ende shall be saued. **Paule** lyke wyse sayeth, we be saued by hope. Also euery creature looketh for

The effectes of hope.

Ra. 8.c.



## Common places

- Phil. iii.** Deſerueraunce . Item to the Philippians he ſayeth: Oure conuerſacion is in heauen from whence alſo we loke for a ſauoure . To be ſhorte, godlye parſons can haue no greater ſolace in all their afflictions then the hope of the lyfe to come . The wooꝝke alſo and effecte of hope, is to ſtey the godly parſons that they do not ſhynke from the trouthe accordynge to the pſalme . He that truſteth in the Lord, as the mounte of Sion, ſhall not be remoued for euer.
- Pſa. x. a**  
**Ro. v. d.** Item not to make aſhamed accordynge to Pauls ſayinge: hope maketh not aſhamed, that is, it ſuffreth not a man to perſhe, ne the conſci-  
ence to doubt of the promyſe or fauour of god. In tribulacion to liſt by the conſciencie that it ſhal not into deſpayre, but rather gloꝝpe in the
- Ro. v. a.** crolle of Chriſte, accordynge to Pauls ſayinge, we gloꝝpe in the hope of the prayſe ſhall be geuen of God, neyther do we ſo onely, but alſo we gloꝝpe in trybulacion. To make vs in aduerſite caſte oure truſte vpon the Lord onely, accordynge to the ſayinge of the prophete, vnder the ſhadowe of thy wynges I ſhal truſt.
- pſa. lvi.** To make men immortal, accordynge to the ſayinge of the wyſe man, the hope of the holye
- Sap. iii.** parſons is full of immortallitee. To indow vs with the true feare of God . For they ſayeth the prophete that feare the Lord, ſhal truſte in him, To be a ſure ſygne of ſaluacion. Romano-
- Pſal. 33.** rum. v. By hope we be ſaued . To make vs bleſſed, for bleſſed is he, ſayeth Dauid, whiche truſteth in hym . To make vs feare the malice of men, pſalmus, lv. I ſhal truſte in God, and ſhal not feare what man do vnto me. Now the effectes of hope procedynge of the promyſe  
of

of tēporal thinges be these. To hope surely that God wil tendre vs. To hope surely that God wil gouerne vs. To hope surely that God will defende vs against all euils as wel inwarde as outwarde. Semblable effectes be yet manye in scriptures, & they arise for the most part of the promises annexed to the first commaundement wherin God promyseth to be oure God.

Contraries to hope, be these. To saye hope is of thynges presente, againste Paule Romanorum. viii. Hope yf it be sene is not hope. To define wryth Thomas the scholeman, to be a certayne expectation of the blesse to come, comynge of grace and oure merites, which diffinicion is contrary to it selfe, for yf hope be a sure expectation, ergo it can not be of oure merites, for they can neuer make hope to be sure. Also yf it be of grace, then is it not of oure merites.

Contraries to hope & heresies  
Thomas de Aquino

Item to saye hope can stande wythoute fayth. To saye hope can stande with doubtyng, as garyste the nature of true faythe, whiche is the cause of hope. To graunte that true and certayne hope is oure owne propre worke. To denye that the propre busynes of hope is vpon the promysc of Gods mercy.

Scole

To saye wryth Thomas the scholeman that hope can not stand men. wout our merites, & that if ymerites be awayne, it is not hope, but a presumpcion. To say hope is no commaundement of God. This erreure maketh men slothful and neglygente in hope.

To saye hope can stande wythoute the true feare of GOD, againste the prophete: They that feare the Lord shall truste in hym. To say that hope iustifyeth, because in scriptures hope and faythe be confounded.

A. b.

they

## Common places

they be confounded, but yet w<sup>th</sup> suche a dyfference that faythe remaine as cause of hope, and wherunto the scripture imputeth iustificacion, but hope is the effecte, and a thyng annexed vnto faythe. To saye the hope of the wycked shall ones be profitable and auayleable vnto them, contrarie to the sayinge of the wyse manne. The hope of the wycked shall perishe. Also in the booke of wysedome, it is w<sup>rtten</sup>: The hope of the vngodlye is lyke a dyce thysle floure, that is blowen awaye w<sup>th</sup> the winde, it is lyke thynne scome that is scatred abroad w<sup>th</sup> the wynde, and lyke the smoke which is dyspersed here and there w<sup>th</sup> winde, and as the remembraunce of a straunger that tarpyth for a daye, and then departeth, &c.

Of loue towardes God.

Capi.      ¶ ¶ ¶.

Diffinicion.

**L**oue towardes God, is wherby we loue hym agayne, whyche fyrste loued vs in hys sonne.

probacio  
i. Iohn.  
iii. b

... Iohn in his epistle alloweth this diffinicion w<sup>th</sup> these wordes: we loue G D because he loued vs, and sent hys sonne to be a sacryfice for oure synnes.

Causes.

The cause of our loue towardes G D be these, the holy gho<sup>st</sup>e whose gift it is, & whyche moueth the hert to loue God. Item the loue of God w<sup>th</sup> whyche God loued vs fyrste, & also faythe, whyche conceyued and knoweth y<sup>e</sup> loue of G D towardes vs whiche knowen forth w<sup>th</sup> springeth bp oure loue towardes G D.

No partes.

This loue is not deuyded in partes, for it is one certayne motion or zeale towardes God, whereby G D is loued for hym selfe,  
as



# Of Loue towarde God. fol. lxx.

as Sayntie Augustine sayeth.

The effectes of this loue be knowne by the seconde commaundement, which treateth of the outwarde worshyppe of God, engendred of oure great zeale charite and loue that we beare towarde God, whiche of it selfe pertayneth to the first commaundemente, wherein is required also the louynge GOD as an inwarde woorthyppe. For besyde fayth, feare also and loue be referred to the first commaundement: So then the effectes of loue towarde God be these: To feare GOD, for feare, faythe and loue, be thynges knyt together, and can not well be plucked one frome another. But this effecte procedeth onely of the first commaundement. The reste that foloweth come forth of the seconde commaundement for the most part. Item not to abuse the name of God. Desyroulye to heare the worde of God. To call on God in necessitie. To aske helpe of GOD. To preache his worde. To confesse hys name. To rende thanks to God.

To obeye God. To worshyppe, to magnifie, to prayse, to gloryfe GOD. Also to be a signe of the knowledge of GOD, accordynge to the sayinge of Iohn: Whosoener loueth is borne of GOD, and knoweth GOD. To worke & loue of the neyghboure, for he that loneth GOD of his owne accorde also will loue his neyghbour. To be a signe that we haue faith. For wheresoever y loue of god, the effect is, ther must nedes be also faith y cause wherfore theses seblable effectes towarde GOD, beloge to such only as beleue, and haue alredye receyued and known GOD by fayth, and which already haue felt the mercy & loue of god. Iosue after a lōg rehersal of the benefites of Gods merce & loue sterch

The effectes of worckes of loue.

i. Ioh. 4.

Ios. 23.

## Common places

**Ec. 57. b.** the people agayne on their behalfe to loue God:  
**So** we reade that Dauid with hys whole hearte  
prayed and loued hym that had made hym, and  
therfore he brasteth forth into loue, praises and  
**ro. viii. g** thankesgeuyng: **So** also **S. Paule**, beinge as-  
sured of the loue of God towarde him, hopeth  
agayne that he shal baynquish al euils. For he  
sayeth: in al these thinges we ouercome strong-  
lye throughe his helpe that loned vs, for I am  
sure, that neither deathe, neither lyfe, neyther  
Angels, neyther rule, neither power, neyther  
thynges present, neither thynges to come, ney-  
ther heigth, neither loweth, neyther anye other  
creature, shalbe able to seuer vs frome the loue  
of God, whiche is in **Christe Iesus** our Lorde.  
**Contra** **ries to h** **Contraries** to h loue towardes god be these. **To**  
**loue to-** saye oure loue towardes God goeth before hys  
**wardes** loue towarde vs. For so some men wyl, that we  
**God.** shoulde begynne at oure loue, so that we by lo-  
uyng, myghte agayne be loued of hym. **To** saye  
that charite can stande withoute fayth or know-  
ledge of God goinge before. **To** saye oure loue  
towardes God aryseth when we begynne to doe  
well, although as yet we haue not fayth. **To** de-  
ny h holy gost to be cause of our loue towardes  
God. **To** saye God oughte to be loued of vs for  
anye other thyng then for hym selfe, h is, for the  
loue wherewith he first loued vs. For as muche  
as the loue of **GD** is the cause prouokynge  
vs to loue hym agayne. **To** graunte that oure  
loue or charite towardes god iustifieth vs, con-  
trarpe to scripture, whiche assigneth iustifica-  
tion onelye to faythe, as proper cause of the  
same. **To** saye that in thys worlde we maye  
haue so greate loue towardes **GD**, as shall  
be

## Of Loue towardes God. Fol.lxxi.

be sufficient to be pledged and layed to the iudgemente of GOD for oure synnes. To saue oure loue towardes GOD maye stande weth distruste or feare, contrarie to the place of John the firste Epistle where he sayeth. Ifeare is not in loue, but perfyte loue casteth out all feare. For feare hath vexacion, he that feareth not is perfyte in loue. i. Joh 4 d

Undoubtedlye this feare maye well be called a scruple feare, because it is not couplyd weth faythe. To saue the loue towardes GOD is the execution of the lawe, and therefore iustificeth. To whiche erreure I aunswere. Albeit loue towardes God is the execution of the law, it foloweth not therefore it is in oure power to fulfyl this loue in suche sorte that it may satisfie the lawe.

## Of loue towardes the neyghbour.ca. xxvi.



**L**oue towardes the neyghbour is whereby the neyghboure is holpen by the commaundemente of God, and whiche is the fruite, handmayde or allre to faythe, whiche can not be awaye where true faythe is present. Diffinicion.

That the neyghbour is to be holpen by Goddes commaundement, the verbe tables of the tenne commaundementes, proue sufficientlye. Probacion.  
And agayne howe greatlye God is pleased with this loue of the neyghboure, of which he hath also geuen commaundement, it may be esteemed by this, & oftentimes in scripture god preferreth it before his owne honour as by hys prophete Esay. i d  
saye



## Common places

- Esa. i. d** saye he declareth expressely vnto vs saying. Offre me no more oblations, for it is but losse labour, Abhorre youre incense. &c. Cease from doinge of euils and violence, learne to do right, applie youre selues to equitie, deliuer the oppressed, helpe the fatherles to hys ryghte, defende the widdowe. Also the same Prophete: Beholde, when ye faste youre luste remaineth still. For ye doe no lesse vioience to youre debtters. &c.  
 Shoulde that be called fastenge, or a daye that pleaseth the Lorde. Thys fastinge sayeth the Lorde pleaseth not me, tyl the tyme be þat I lose him out of bondage that is in thy daunger, tyl thou breake the othe of wicked bargains, tyl thou let the oppressed go fre, and take from them al manner of burthens. Dele thy brcade to the hongry, and brynge the poore fatherles home into thy house, when thou seest the naked, couer him. &c.
- Mat. v d** To this accordeth Christe sayinge: Wherefore, when thou offerest thy gyfte at the aultare, and there remembrest that thy brother hathe oughte agaynste thee, leaue there thy offryng before the aultar, and goe thy waye, be firste made at one with thy brother, and then come and offre thy gyfte. Nowe that loue is the fruite, handmayde, and allep of fayth, it is playne by the mutual and necessary cleauyng together with which the causes and effectes be coupled with in them selues.
- Ro. i4. d** Also because loue pleaseth not God withoute fauour, be fayth which onely causeth our workes to be wel such as taken with God, accordinge to Paul, what soeuer is not of fayth is synne. Also it is impossible to please God withoute fayth. Nowe it is by their not all one thinge with the christians and w<sup>th</sup> the heathens, whose good workes these vaine fast workes

**Of loue towade the neygh. fol. lxxii.**

workmen do obiect agaynst vs, for the heathen persons haue workes of charite without fayth, the christen men with fayth, but howe muche the charite of the christians diffre fro charite of the heathens, declareth sufficiently Christ, where he discerneth the loue of the gentyles or infidels frome the loue of the christen beleuers, whiche pleaseth God. For we can not loue accordyng to the example of the heauenly father, that we may be his children and perfecte persons, onlesse we haue faith, whiche getteth Christe, who afterwarde geueth the holy ghoste, he finally maketh (by reuuing our heartes and creatyng in them newe mocions) vs apte and mete to performe such loue as pleaseth God, & whiche maketh vs his sōs & perfecte like as he is perfite. Finally h  
loue to the presēce of fayth is alwayes required i. cor. 13.  
this texte of Paule teacheth. Althoughe I had all faythe so that I coulde moue mountaynes out of their places and yet hadde not charite I were nothinge. Also this of James. Fayth with  
out workes is deed. Manye examples also in scripture be set forth which declare charite necessarily to folow fayth. The wyse men come fro the east to Christe they worship him. This is a worke of fayth. They open their treasures and offer vnto hym gyftes, golde, frankensence and myrr, this is a worke of charite or loue. Also after that Peters wyues mother was restored  
agayne by Christe vnto her health (which thing  
coulde not be done without fayth) she beganne to minister and to serue Christe and his disci-  
ples, whiche thinge procedeth of loue.  
The causes of loue towards the neyghbour be the holpe ghost and fayth.

Mat. v. g

i. cor. 13.

Jac. ii. c

Mat. li. b

mat. 8. b

Mar. i. c

Luc. iiii. c

The

## Common places

i. cor. xii

The holy goste, bycause it is his gyfte, for he causeth loue to procede of a pure herte, good conscience, and sayth vnfayned. For of this loue we meane here. Furthermoze healinge or saluacyon is the gyfte of the holy ghoste, and therfore also charyte towardes the neyghbour is the gyft of the holye ghoste. For all gyftes be gyuen to the vse and behoue of the neyghbour, whiche by a generall terme charitie comprehendeth. For the cause of loue towardes the neyghbour in that it feleth Chyeste who beyng felte and gotten by saythe, gyueth the holye ghoste, he createth in vs newe mooyons of hert mete and apte to exercise the true charyte that pleaseth God. To these two causes may be added also the loue that we beare to God. For he that loueth God, can not but loue his neyghbour: Also a prouokynge cause to the loue of the

Joh. xiii  
i. Joh. i.

neyghboure, is that we know it to be the commaundement of God accordinge to the saying of Chyest: I geue vnto you a newe commaundement that ye loue togyther. Also his discyple John testifyeth the same saying: this is hys commaundement that we byleue on his sonne Iesus Chyeste, and loue one an other as he gaue commaundement. Saynte Augustyne vpon the sayde place of Chyeste. I geue you a newe commaundement, writeth thus. He that loueth God, can not despise the commaundement that he shoulde loue his neyghbour. Also Gregory writeth: bycause ther be. ii. commaundementes of charite, the one of God, the other of the neyghbour, by the loue of God is genyd the loue of the neyghbour, and by the loue of the neyghbour is nourished the loue of God.

Greg.  
lib. vii.  
moral.

And



Of loue to the neigh. fol. lxxiii.

And he that regardeth not to loue God, the same can not perfectly loue his neyghbour. The Mat. v. formall cause of louinge the neyghbour is set Lu. vi. v. forth vnto vs by Chyriste, where he willet vs to declare the workes of charite vpon our neyghbour, without any respect of the circumstances; as of the tyme, person, place, and such like, according to the example of the heuently father, whiche maketh his sonne to aryse on the euill, and on the good, that is to saye, whiche indifferently disparseth his benefytes vpon all, neyther loseth he for kindnes on theyr behalfe to whom he do good vnto. This cause of the true loue is also expressed by Paule where he sayth that i. Ti. i. v. thende of the commaundement is loue that cometh of a pure heart, of a good conscience and of faith vnfayned.

One single thinge is this loue that we now treat of, euen a zeale toward the neyghbour coming of a pure heart, with a testimony or declaration of outward workes. Agaynst this, scripture setteth feyned loue forbidden to the godly, whiche is done without faith and strynging of tholy ghoste and appropriate to dissemblers or hypocrites, which thoughte it outwardly glistereth with glorious workes, yet without faith it pleaseth not god. Partes.

An hepe of the effectes hereof reciteth Paule i. Corinthy. xiii. and Roma. xii. that is to wete Effectes these: To be patient, louinge, not enuyous, not of offices soule mouthed, not hault, not presumptuous, of this sekynge hys owne, not reuenge to auer, not charite, thinking euill, not reioysinge in wickednes, but ioying in the trouthe, bearing all thynges, beleuing al thynges, hopig al thynges. Itē to edify

## Common places

and profit the neyghbour. i. Corin. viii. To rule all gistes. i. Corin. xii. Howe forth of the. xii. Chapter to the Romayns be taken these workes. To prevent one an other in geuing honour. To help the necessities of the Godly. To be redy to harbour. To speake well of persecuters. To ioye with them that ioye. To wepe with them that wepe. To laye downe the hault mynde. To make him selfe egall with them of the lower sorte. Not to reacquite euil for euil. These effectes & semblable may be generally comprehended vnder the text of Paul. Charite worketh not euil. To the foresayde workes, these also maye be added. To accomplishe the law of christ, I meane of louinge the neyghbour. To couer a multitude of sinnes. i. Peter. iii. To be a token of light receyued. For he that sayth he is in lychte (sayth Saynt Iohn) and hateth is brother, is yet darkenes, but he that loueth his brother continueth in light. To be a witnes of the true sayth. For charite as effect witnesseth of faith the true cause. To be a signe of iustificacion receiued. For to this purpose we be iustified, that we shold do good workes, vnder whiche be comprehended also þe workes, of charite. Of this effect speaketh Ia. where he saith. Can his faith saue him: as who shold say, iustificacion can not stand ne endure where þe effectes of faith be lackinge. Howe all these sayde effectes of charite must be directed to the forme aforesayde, of whiche I spake in the causes of charite, that is to wete, to exercise them accordinge to the xemple of the heuenly father not only vpon the christen persons (whiche neuertheles ought chiefly to be done accordig to Paule whiche sayth: while we haue tyme let vs worke good towarde all men.

Rom. x.  
Ga. vi, a

i. Ioh. ii

Ia. ii. c.

Ia. ii, c.

but in especial towardes the which are of. h. hois  
 shold of faith) but rather indifferently byd good &  
 euill, wout al maner respect. The world because  
 it exerciseth not h. workes of charite & loue, ac-  
 cordig to h. exāple of h. heuēly father, therefore it  
 neuer loueth truely, so h. h. loue of it can please  
 God. Contraries to charite towardes the neigh-  
 bour be these. To graūt h. loue of the neighbour  
 is not a gift of h. holy gost. To say faith sprigeth  
 of charite, & not charite of faith. To say h. truo  
 loue of h. neighbour may stāde wout fayth. To  
 saye loue of h. neybour pleaseh god wout fayth.  
 To hold h. the workes of charite which good mē  
 do differ nothig frō the workes of charite which  
 h. euil mē & hypocrites do. I answer. They differ  
 nothig as pertainig to h. outward sight, but as  
 pertainig to the causes of which h. workes of  
 either procede, they do not a litle diffre also in h.  
 acceptāce of God, in h. god aloweth h. one, & disa-  
 loweth h. other. To say h. h. true loue of h. neygh-  
 bour which procedeth of a pure hert, good con-  
 sciēce & faith vnfaigned, is our owne worke. To  
 hold, h. the loue of the neighbour springeth not so  
 greatly of faith as of a cōtinual vse & customa-  
 blenes like as h. other vertues do, as by oftē  
 mes doing iustly we be made iust persons, by oftē  
 doig wel we be made good. So by oftē louig, we  
 get vs an habite of haoure of loue. This er-  
 rour in thiges ciuil is to be borne, but in h. cha-  
 rite of loue of h. neighbour it is a mischeuous  
 erroure, forasmuch as it vterly ouerwhelmeth  
 the causes of loue towardes the neyghbour.  
 To saye a respect is to be had of the circumstā-  
 ces, as of the places, parsons, tyme & so forth,  
 and that thou se vpon whome thou extēdest thy

Gala. vi.

Contra  
 rpes.



## Common places

mat. v. g  
Luc. vi c

charite, whether vpon thy frendes or enemyes,  
Christens or not Christens. This erroure is  
contrarye to the forme of loue towarde the  
neighbour, whiche oughte to be directed accord-  
ing to the example of the heauenly father, as be-  
fore is sayde. They be heathen saynges that  
bydde vs haue discretion and respecte in the  
exercyse of charitable woorkes. Item to saye  
charite is a gyfte of nature, and is therefore in  
our powers to exercyse a perfecte loue and cha-  
rite. To whyche erroure I make thys answer.  
Albeit it be the lawe of nature to loue thy nei-  
ghboure, yet it foloweth not that the perfecte  
and full execution of the same is in our powers  
nowe after the fall of Adam. For who dare at  
thys daye gloze that suche charite is in vs as  
procedeth of a pure hearte, good conscience, and  
faith vnfayned. Item to say that charite towar-  
des the neighbour is perfecte, so that the out-  
warde dedes be presente, although pure affecti-  
ons and consentinge to the outwarde dedes be  
not there. This error is agaynste the forme of  
charite. S. Paul prescribeth where he sayeth,  
that charyte or loue is the ende of the commaun-  
demente commynge of a pure hearte, of a good  
conscience and of faith vnfayned.

ii. Ti. i. b

i. Ti. i. b

To holde that charite or loue towarde the nei-  
ghboure doe iustifie, because Paule calleth it  
the ende of the commaundemente. This er-  
roure is soone answered, for I graunte that  
Charite is the ende of the commaundemente, of  
whiche thynges no manne doubteth. But the  
controuersye and question at thys daye is,  
whether that charyte whyche is the ende of the  
commaundemente be in oure powers so that

we

## Of loue to the neighbour. fol. lxxv.

we can execute the same perfectly that is, of a pure hert, good conscience and vnfeined faith, whiche perfecte execution of the law of charitie, forasmuch as it is not in our powers, as euery mans conscience can beare witnesse, surely our charitie can not iustify, which neuerthes shuld in dede iustify vs yf we were hable trulye and perfectly to accomplissh and performe the same. And therfore Christ because he performed it of a pure heart good conscience and fayth vnfeined dyd satisfie the lawe concernynge charitie euen to ryghteousnes. Moreover these reasons ensynge do proue that the charitie of the neighbour iustifieth not.

Reasons  
of charite  
iustifieth  
not.  
i.

Charite is the effecte of faith, Ergo it can not runne befoze the cause. Therefore saythe iustifyeth, and not charitye.

The obiecte of faith, that is to say, the matter whereupon saythe worketh, is the mercye or grace promysed, but the obiecte of charitye is the neighbour. Ergo charitie because of the contrarie obiectes can not iustifye.

ii.

Sainct Paule where as in the epistle to the Romans and also to the Corinthians he reckoneth vp in a maner all the effectes of charitye, yet maketh he no mencion of iustificacion, whiche the papistes appoynte vnto charite as her proper effectes, Ergo. &c.

iii.

The propre ende of the workes of charitye is that good men by them shoulde declare to the worlde that they be iustified, and for þe fraike and fre iustificaciō shoulde agayne on theyr behalfe shewe them selues louynge and thankfull, Ergo the ende of charitye can not be iustification.

iiii.

L.iii.

This

## Common places

¶ It is also contrary to this doctrine : To mainteyne that the true faith can stande or endure wythout charite, whiche erreure is very strongly impugned of Iohn in hys Epistle.

1. Iohn.  
i. a. b.

To save the loue of the neyghboure dothe iustisfye lesse principallye, and saythe more pryncipallye.

Of good workes.

Cap. XXXIII.

Defini-  
tion.

¶ God woorkes whiche God hath commaunded in the decalogie or .x. commaundementes, conteynyng the true worship of God, set forth to gloryfye God, and spredde hys glorye abroad, and that by them such as beleue not, myghte be allured to receyue the worde and prayse God.

Prose of  
this defini-  
tion.

¶ That good workes be onely the preceptes of the decalogie or tenne commaundementes, no manne canne denye, as well because the decalogie is the ordinaunce of GOD, as because vnto it all good workes whiche please GOD may be reduced. And forasmuche as there be of the decalogie two tables, the fyrste teachynge what we owe properly to God, the seconde what to our neyghboure, therefore of necessite there be two maner of workes, some be spirituall towards God, and some outwarde and politique towards the neyghboure, these without the spiritual be nothyng worthe ne plesauie to God. For the spirituall commaundementes of the former table, be the causes for whiche the outwarde and ciuill worke towards the neyghboure do please God, accordynge to that of Paule, what soeuer



so euer is not of faythe is sennae, wherefoze it agreeth verie euill to saye as the papistes saye, Ro. 14. d that onely the cypill oz outwarde workes be papistes good workes sithens the same for the displea- saunce in the eyes of God be vnacceptable and vnthankefull onles faythe be ioyned thereunto, whiche onely maketh oure workes well taken of God. Nowe the preceptes of the decalogre oz ten commaundementes be called good workes not because they iustifie, but because they be done of the good, and of suche as be iustified, and because God hath ordeyned them. Certes the ten commaundementes conteyne the true wor- shipp of GOD because they teache aswel the in- warde as the outwarde worshyppe of GOD, and because they be onely acceptable to God.

why the  
precep-  
tes of the  
calogie  
be called  
good  
workes.

The preceptes of men in the mater of religion we call not good workes because they teach not the true worshyppe of God: wherefoze also the prophet Esay damneth humane ordinaunces as to be taken for the true worshipp of God where he sayeth. This people approacheth vnto me with their mouth and worship me with theyr lippes, but theyr heart is far from me, but they worshyp me in vayne, teching doctrines the commaundementes of men. The reason herof is because mens ordinaunces be not the true wor- shyp of God, whiche neuertheles the ypocrites helde for the true worshyp of God, contrarie to the tables. And for this false worshyp sake whiche is appoynted by the commaundementes and workes of men. euen sithens the beginning of the world there haue ben debate betwene the Godly & vngodly persos. This false worshipp of

Esa. 29. d  
mat. xv b  
mar. 6. a

## Common places

**Gen. 4. b**

God was the cause why abel was slayne which wyth saythe offered hys sacrificys where as Cain dyd hange in the outward sacrifice and worke onely . Also all the prophetes for thys false worshyp sake suffered persecucion.

For they called away the childre of Israel from mens ordinaunces and from the vnttrue worshyppe of God vnto the preceptes of GOD, and vnto his true worshyp . Therefore also at this daye it is no meruaile though we can not be allowed ne broked amonges these iustifiers of woorkes in that we cal them awaye from the vnttrue worshyppe of God whyche they set vp of theyr owne authorite wythoute gods worde .

**The an-** But lest some of them woulde say that the des-  
**swere** to calogye or tables of Moyses pertayne not to vs  
**an** obiection christen menne, but that the woorkes deuysed by  
**cion** that byshoppes of Rome haue succeeded in their place  
**myght** to the true seruyce and worshyppe of God , let  
**be made** . them heare what Christe sayeth . I came not  
**mat. v. b** (sayeth he) to lose the lawe, that is , to teache o-  
ther woorkes commaunded in the lawe, or any  
other worshyp of GOD, but to fulfyll the lawe.

**mar. ii. a** Also when he was demaunded of a yonge man  
concernynge good woorkes necessarye for  
thobteynynge of euerlastynge lyfe , he aunswere-  
red of woorkes commaunded by the lawe  
whyche teacheth the true worshyppe of GOD  
forasmuche as it requyzeth saythe , feare , and  
loue of GOD, as an inwarde and spryтуall  
worshyp lyke as God hym selfe is a spirite.

The effectes of good woorkes be euerye  
where set forth in the scripture . Esay sayeth  
we be the plantynge of the Lorde, to gloryfye  
God. Also the prophet sayeth: Offer to GOD  
the

## Of good woꝝkes. fol. lxxvii.

the sacꝛyfice of pꝛayse and call on me and thou shalt gloꝛyfie me. Also the apostle Peter sayeth, Psa. xl. c  
i. pet. ii. c Derely beloued I beseeche you as straungers and pylgrims abstayne from fleshly lustes whiche fyghte agaynst the soule, and se ye haue honest conuersacion amonges the heathen that they whiche backbite you as euill doers, maye se youre good woꝝkes and pꝛayse GOD in the daye of vjsytacion. Finallye, Christe sayeth, so let youre lichte shyne mat. v. b before menne, that they maye se youre good woꝝkes, and gloꝛyfie youre father whiche is in heuens.

**T**he causes of good woꝝkes be the holy gost and faythe. To these maye be added also þe loue Causes  
of good  
woꝝkes. towardes God. For he that wyth faythe knoweth and loueth GOD wythoute doubt also wyl feare God, wyl magnyfie hys name, wyl gladlye heare and learne his woꝝde, wyl loue hys neyghboure, and in hys nede helpe hym.

**T**he holye ghoſte is cause of good woꝝkes forasmuch as he moueth þe hertes to good woꝝkes, and gendereth in them newe motions conueniente to the doyng of good woꝝkes that please God. Faythe is the cause of good woꝝkes, because before faythe oure woꝝkes be not well taken of God. For faythe getteth vnto it Christ for whose onely sake oure woꝝkes do please God. And Christ thus gotten by faythe Gal. ii. c geueth the holy gost the renewer of our hertes to make oure woꝝkes accepted of God: for this cause good woꝝkes be called of Paule the woꝝkes of the spꝛyte.

**M**elanchton in hys common places reher=gal. v. c  
L. v. seth



## Common Places

**Inuita-** seth. iiii. prouoking causes to good woꝝkes. **Re-**  
**torious** cessite, because sayth ought to encrease in vs  
**oz prouo** with continual exercises in prayer, in repentañ-  
**brnge.** ces, in tribulacions. Dignitie, because our good  
 woꝝkes although they haue muche imperfec-  
 tion in the yet they pertain to the gloꝝpe of God,  
 and therfore in scripture they be called sacrifices  
 of praise. Authozitie, because ꝑ holy gost is the  
 authoure and woꝝker of them, and whose gyfte  
 they be, with which also he adourneth ꝑ churche,  
 to thynmentie the gloꝝpe of GOD myght be the  
 further spꝛede abroade and knowen. Re-  
 wardes, because vnto good woꝝkes in the godly  
 parsons aswel spirituall as cozpozall rewardes  
 be set forth and promysed.

**The foꝝ-** The foꝝmall cause of good woꝝkes is fet-  
**mal cau-** ched foꝝthe of sayth without whyche our good  
**ses of** woꝝkes, neyther canne be trulye done ney-  
**good woꝝ** ther do please GOD. Chyriste in Mathew pres-  
**kes.** scribeth a foꝝme of exercysynge good woꝝkes  
 Math. v. with whyche the neyghboure is holpen, accoꝝ-  
 Luc. vi. dyng to the example of the heuenly father, be  
 partes of you merciful euen as youre father is merciful.  
**good woꝝ** Accordynge to the diuersyte and sundrynes  
**kes.** of good woꝝkes, some maye be called of the fyꝛste  
 table, whyche do execute the true woꝝshyppe of  
 God as well inwarde as outwarde, some be of  
 the seconde table whyche do execute outwarde  
 and tempoꝝall woꝝkes towarde the neygh-  
 bour. But these can not perfyctely be done,  
 onlesse the woꝝkes of the fyꝛste table go be-

**Effectes** foꝝe.

The fennall effectes of good woꝝkes, and  
 pꝛyncypall be these.

# Of Good woꝝkes. fol.lxxviii.

To rayse vp , to exercyse, to confirme fayth, for  
 without the exercise of woꝝkes , fayth can not  
 stande . Wher pertayne suche places of scrip-  
 ture , as prouoke vs to go forward in good  
 woꝝkes, as Paul to the Philippians. Thys I  
 desire, that your loue maye increase moore and  
 moore in knowledge, & in all vnderstandynge. &c. Phil. i. d  
 Lyke wyse to the Colossi. he wytyeth . Be ynge  
 fruitfull in all good woꝝkes. Item to the Ga- Col. i. b.  
 lathians, he sayeth : Let vs not be wey of well gal. vi. g  
 doyng. Item neyther hozemongers , neyther  
 woꝝhyppers of ymages . &c . shall inherite the  
 kyngdome of GOD . Which places and sem- i. tim. vi.  
 blable declared, that fayth can not endure with-  
 out woꝝkes, wherfoze lyke as with euyl woꝝ-  
 kes faythe is quenched, so vndoubtedly wyth  
 good woꝝkes it is styed vp, exercysed, and con-  
 firmed. To be a segne of iustification receyued.  
 For thys purpose we be iustified , we should  
 worke well , as testifieth the whole sixth chapi-  
 ter to the Romayns wherof the summe is, that  
 nowe sythens we be iustified by fayth, we shuld  
 worke well . To geue thanckes to good woꝝ-  
 kes, for the benefites receyued in Christ , for  
 whiche cause also they be called sacrifices of  
 laude . To styre other to beleue the gospell, i. pet. ii.  
 and gloryfe God . To glorifie God, for as re- Mat. v.  
 cordeth the Prophet Esay, we be the grafting  
 of the Lorde to glorifie GOD . Item. Psalm.  
 xlii. offre to God a sacrifyce of prayse and call  
 on me , and I shall deliuer the and thou shalt  
 gloryfe me . To be testimonies of the true Iac. ii, c  
 faith, therfore James sayeth : Shewe me thy  
 fayth of thy dedes, and I wyl shew the my fayth  
 by my dedes.

## Common places

Also Christe sayeth: by their fruite ye shal know them, albeit this texte semeth to goe another waye. To make the sayth quicke and lyuely, for as James sayeth: farthe withoute woorkes is deed. To be signes in oure conscience that we be imperfyte woorkers, accordeinge to the wordes of Christe, when ye haue done altogether, yet saye we be vnprofytable seruantes, that we oughte to doe, we haue done. After these effectes of good woorkes, there be yet other whiche be gathered of the rewardes that be promysed in the scriptures for good woorkes. And for as muche as the rewardes promysed to good woorkes be of two sortes, therfore also the effectes whiche doe aryse of them be of two sortes, some pertayne to spirituall goodes, some to corporall. So some places of scripture promyse to good woorkes euerlastyng lyfe, as the apostle wytheth to the Corinthians, that God wyl geue them for their almes, whiche they bestowed, increase of spirituall gyftes. Christe also promysed a sure rewarde to almes, whiche GOD shal render openlye. Wyther pertayne the manyfolde promyses in the lawe, annexed to the commendementes. If ye shall walcke (sayeth the Lorde) in my comāndementes, and shall kepe my ordinaunces, and doe them, I shall geue you rayne in due seasons, that the earth maye brynge forth her fruite. &c. Wherfore when we be ascertained of the promyses of rewardes made to good woorkes, it resteth nowe to see whether the rewardes of good woorkes, doe chaunce by oure desertes or by promyse. Certes, as ferforth as I coude enserche h̄ holy scripture, I fynde alway where mēcion is made of rewardes, h̄ it is done of



**Of good woorkes. Fol. lxxix.**

of some promise. Thys woorde merite I neuer fynde added. Also as often as Christe in the newe testament is asked (as in diuers places he is) what is to be done for the receyvinge of euerlastinge lyfe, he referreth them to the woorkes of the tenne commaundementes, and addeth. Doe thys, and thou shalt lyue, by whiche aunswere, I graunte Christe chalenge to good woorkes euerlastinge lyfe, but not but to suche as perfytelye doe the same. And because it is not in oure powers perfytelye to fulfill the woorkes of the law, whereas neuerthelesse a perfyte obedience is required, therfoore it followeth that we canne not deserue euerlastinge lyfe, onlesse we wyll saye that euerlastinge lyfe chaunceth vnto vs for oure imperfection. Furthermore in scripture rewarde signifieth one thyng, & merite another thyng. Euerlasting life as rewarde is promised to good woorkes, as a recompensacion, because it recompenseth the afflictions of the righteous persons as in the reuelacion of Iohn it wytnessed, where he speaketh of lyfe eternall, whiche he calleth a newe heauen, and a newe lyfe, and saith. And GOD shall wype awaye al teares from their eyes. Also the Prophet Esay. And death shall be deuoured vterlye, and God shall wype awaye euery teare. Item the Apostle Paule calleth euerlastinge lyfe the gyfte of God by Christ Iesu our Lorde. But merite is that whiche chaunceth properlye to a mannes due, whiche he maye claime as his proper due. Wherefore eether let the Papistes denye the place of Paule whiche calleth euerlastinge lyfe the gyfte of GOD, or els lette them shewe that merite and gyfte be-  
token

Apo. xxi  
esa. xvi

Rom.

## Common places

token all one thyng yf they wyl haue their o-  
pinion allowed.

He con-  
futeh þ  
errore  
of þ pa-  
pistes.

¶ Nowe thys effecte whiche they make of good  
woorkes commynge by the meryte or deserte they  
extende it yet further. For they be not content  
to ascribē vnto it euerlastynge lyfe, but they as-  
signe also vnto it the rewarde of all thynges,  
aswell spirituall as corporall euen of proper  
duetye. And therfore these Papistes, these iolye  
workemen belcūe that by their good woorkes  
they deserue election to grace, Goddes loue to-  
wardes them lyghtenynge to the gospell, faryth,  
forgeuēnes of synnes, iustification, also the feare  
of God, hope and loue towardes God and the  
neighbour, constauncy, pacyence, and finallye  
all aswell spirituall as corporall goodes, whiche  
sayde opinion, for as muche as it is cleane con-  
trarye to the worde of God, & maketh our whole  
religion to be incertayne, therfore this effecte  
of good woorkes whiche they make to procede  
of merytes is diligentely to be considered and  
debated. For O Lorde who dare be so bolde a-  
gaynst the moste cleare and mannyfest autho-  
rities of scripiture to saye that the election to  
grace is oure meryte and deserte. Paule tea-  
cherh contrarye Romayns. ix. where he maketh  
the cause of oure election Goddes mercy. Of  
deseruyng of Goddes loue towardes vs who  
shall glorye agaynst the Apostle where he say-  
eth: GOD setteth furth his loue towardes vs  
when we were yet synners, and the enemyes of  
1. Joh. 4. GOD. Also agaynst the sayinge of John whi-  
che saith: We loue hym because he loued vs.  
¶ Nowe the lyghtenynge vnto the Gospell no ho-  
nest and pure Christian wyl attribute to meri-

tes of whiche thus speaketh the worde of God: God is faythfull by whome ye be called into the felowshyppe of hys sonne oure Lorde Iesus i. Coꝝ. 1. b  
 Chꝛiste. Furthermoꝛe, fayth, foꝛgeuenes of synnes, iustification, yf these come of our deserte then the Apostle is a lyer, whiche sayeth. Therfoꝛe of fayth is the inherytaunce accordyng to Ro. 4. c.  
 fauour, that the promyse myghte be sure. Also he sayeth: yf these whiche pertayne to the lawe be heires, the fayth is made voyde, and the promyse is made frustrate. Item to the Ephes. be Eph. 1. b  
 writeth: By grace ye be saued through fayth, and not of your selues, foꝛ it is the gyfte of God, and procedeth not of woꝝkes. Feare towardes God, hope, and loue, can not be of our merite, foꝛ these together with fayth, remission of synnes, iustificacion, euerlastyng lyfe, and semblable ought to be sure and certayne sith they pertayne to the inwarde woꝝshyppe of GOD. Foꝛ albeit hope hath respecte also to the promyse of outwarde thynges yet hope is rather and properlye a sure expectation of health that is beleued, by whiche we hope certaynlye and truste that we be reconcyled to GOD by faythe. As concernyng loue towardes the neyghboure, constaunce, and patience in tribulation, also the rest of vertues, whiche ensue the sayde spirituall goodes together also wyth the outwarde goodes, these yf a manne wyll ascrybe to oure merites and that the good woꝝkes of the godly persons doe merite and deserue them and also the increase of the same, we wyll not greatlye stryue wyth them foꝛ asmuche as we see that a mittigacion of tempozall paynes doe often tymes folowe good woꝝkes.

Albeit



## Common Places

Albeit it pleaseth and satisfieth me abundantlye to saye generallye that rewardes both spirituall and temporall do folowe and ensue good workes of good men, because they be promysed vnto them of God. Truly by this doctrine no wickednes is taught onlesse perchaunce it be counted a wickednes to auance the glozve of God, and suppressle our own, neither shall this doctrine make men slothfull and negligent to do good workes (as some men thinke) sithens we denye not the rewardes of good workes but saye only that those rewardes procede not of our deserte, but of promyse.

¶ Nowe, these effectes of good workes folowinge procede of rewardes. To haue a plentyfull rewardes in heuen as Math. v. Christe promyseth, if thou vnderstande here, (accordinge to the common figure and maner of speaking) heauen for the kingdome of heauen and so consequently for the congregacion of the true beleuers (as holy wyters be wont to vse for the moste parte this worde heuen) so the sence shall be playne that suche as suffre tribulacion here in erth shall haue manye consolacions, but if thou vnderstandest heuē for the lyfe to come whiche shalbe a recompence of all affliction: than the sence and meaninge shal be that suche as suffre tribulacion in this world haue a sure hope of euerlastinge lyfe. For in the .v. chapter of Math. Christe oure sauour speaketh of the beatitudes and blysses in this lyfe to thintent he wolde shew that the iudgement of the world erreth whiche thinketh that the true welth or blyss of lyfe standeth in outwarde pompe and magnyficence. And euerlastinge life is called a  
rewarde

# Of Good workes. folxxxii.

rewarde because it recomencech, but not be-  
cause that recompence is properly due. Item to  
receiue a reward of God openly, as Christ pro-  
myseth of almes. To receiue a reward of  
God openly, is that in the sight of all men the  
godlye be increased in worldly goodes, as a rich-  
ch in this lyfe as well with spiritual as with  
temporall goodes, and after this lyfe to receiue  
also other euerslasting benefites, and all this by  
promys. To haue adhered vnto it euerslasting  
lyfe by promys, that the same maye be sure, for  
lyfe euerslasting is the gift of God as witnesseth  
Paule Roma. vi.

Mat. vi.

Contraries to good workes be these. To Contra-  
grant that beside the workes of the x. com-  
mandementes, and such as be commaunded good  
in scripture, there be yet other good workes ne workes  
regarde to the practise of godlynes. To saye  
humayne workes invented of men is a parte of  
the worship of God. To saye humane workes  
deuiled by byshops of Rome be equal to the  
workes of the x. commaundementes, under the  
punishment to be kepte and to be hope of re-  
warde. To graunte that certain humane wor-  
kes are to be preferred before certayne wordes of the  
x. commaundementes. To saye the wordes  
and outwarde workes whiche be commaunded  
in the second table of Moses be only good wor-  
kes. This is the error of the scholmen whiche  
the haue deuiled vnto the wordes of the  
first table as at least haue not seen them. The er-  
To affirme that the wordes of the good and  
of the bad be equal, because they be both bylled  
of G. D. This error is easilye refuted.  
For to the wicked and euil persons there is

Good de-  
des deuy-  
sed and  
made by  
the bis-  
shoppes  
of Rome  
brf. oe  
word be  
not good

The er-  
rour of  
scholmen

## Common places

**Curious  
prechers**

**Mat. v. c.**

**Bishop  
of Rome.**

**I. ut. vi,  
vii.**

to promise made of spiritual things. To as-  
firmie with certeyn surpous prechers the honest  
and excellent workes, in the vnfaithful or vn-  
godly persons be the giftes of Satan where  
as Satan of his nature, without doubt, ad-  
mitterh no honesty, sith he is the disturber, and  
distrorper of all honesty. Wherefore it is to be  
thought that honest workes also in the euill  
persons be the singuler giftes of God giuen  
for the conseruation and maintenaunce of tran-  
quillity in the worlde. To saye because in the  
wicked the noble, and honest workes be called  
the giftes of God, that therfore they please God,  
and that they shal for the same receiue euerla-  
sting life. The answer herof dependeth of faith  
whiche is the cause why good workes please  
God, and why in tyme comminge euerlastinge  
life shall ensue such workes by promise, made  
to them that worke well, and of faith. To graunt  
that Christ in the new testament taught other  
workes then be mencioned in the tables of Mo-  
ses, contrary to his owne sayinge. I am not  
come to breake the lawe, but to fulfill it. To  
graunt that Christ hath left power to the by-  
shope of Rome as to his bycar generall here in  
crist to appoynt and prescrybe other good wor-  
kes straunge and diuers from the tables of Mo-  
ses. To say good workes be in our powers to  
do them perfectiue, to the menyshyng of the ho-  
ly ghost, and of the power of Satan whiche he  
hath in lettynge good workes. To saye there is  
another forme of fulfillynge good workes of the  
second table than that which Christ appoynteith  
by the temple of his heuely father, where he saith.  
Be



Be mercyfull, as your father whiche is in he-  
 uen is mercyfull. To holde that in the execu-  
 tyng of good workes towarde the neyghbour,  
 we ought to haue respect of the circumstaun-  
 ces as of the place, of the parson, of that tyme.  
 To save good workes of helping the neyghbour  
 be so necessary, that he whiche can not performe  
 the same, yea also of necessity, can not be saued,  
 whiche errour thapostle sorleth where he saith.  
 Let euery man do accordyng as he hath pur-  
 posed in his heart not grudgingly, or of necessi-  
 te. To hold that good workes deserue of theyr li. cor. i. 10  
 propre duety all goodnes as well spirituall as  
 temporell, whiche errour I haue before in thes-  
 ectes of good workes debated and confuted.  
 To hold that good workes do therfore deserue  
 euerlastyng lyfe, because euill workes deserue  
 euerlastyng condemnation. To save good wor-  
 kes iustify. This errour also I haue soluted  
 before in the effectes. Finally, contraryes to good  
 workes, be all euill workes done agaynst god-  
 des commaundementes, as not to helue in God,  
 to doubt of God, not to feare God, not to loue  
 the neyghbour, to commit aduoutry, theft, mur-  
 der, and so forth. And these euill workes haue  
 theyr propre effectes contrarye to the effectes of  
 good workes. For lyke as good workes do  
 styrre vp, do exerceyse, and confyrme sayth: so on  
 the contrarye parte, euill workes do let and  
 quenche sayth. They deserue the ire of God,  
 and euerlastyng condemnacyon, as wryteth  
 Chyrste. Go ye cursed in to euerlastyng fyre mat. xxv  
 &c. Also they skandize þe gospel, & þe gloze of God  
 as

## Common places

**Rom .i.** as witnesseth Paule, sayinge : The name of **GOD** is through you euill spoken of amonge the heathen. They deserue induration and to be made harde so that synnes be punished with synnes and euill workes, with euill workes as Paule to the Rom. declareth. They deserue also temporal punishments, as the tyrannye of the deuyl, whiche prauoketh vs to al kindes of mischiefe and of erreure.

### Of fullfyllenge the lawe. Capitu .xxviii.

**Defini-  
tion.**

**T**he fullfyllenge of the lawe, is a perfyte satisfaction, whereby the lawe is satisfi-  
ed both with a consentynge hearte, and  
also with outwarde workes. But be-  
cause no manne coulde performe thys, therefore  
came Christ and accomplished fully the lawe for  
vs vnto ryghteousnes, endurenge for euer, ge-  
uynge also the holye ghost that we maye truely  
feare God, beleue in God, loue God and oure  
neighbour, though in great imperfection, which  
nevertheles God taketh in good part, because  
of hys Christ the whole and perfyte fullfyller of  
the lawe in the name of all that beleue.

**Proba-  
tion of the  
definition.**

**T**he fullfyllenge of the lawe a perfyte  
satisfaction, whyche standeth in the consente  
of the mynde, together with the execution  
of good workes. Nowe, that the lawe requi-  
reth a consentynge mynde, the woordes of  
Paule doe proue, which sayeth that the lawe is  
spiritual (that is to saye) requireth spirituall  
thynges. Also Christe throughout the whole  
xvjth Chapter of Mathewe, requireth to the  
fullfyll-

## Of fulfyllynge the lawe. fol. lxxxiii.

fulfyllynge of the lawe the affections and heart consentynge to the same. Likewise Paul. i. Timothy. i. requireth to the fulfyllynge of the law charitie of a pure hert, good conscience and faith vnfayned. Nowe, the olde testament euery where requyrez lone of the hole heart, of h holc minde, and of the hole power. Concernynge the outwarde keepynge of the lawes, there is no doubt. For the fulfyllynge of the lawe, is of two sortes, the onc is inwarde, the other outwarde.

¶ That no man can kepe the lawe the place in the actes of the apostles teacheth sufficiently, where Saincte Peter teacheth these wordes, Act. 15. b  
why tempt ye God that ye wyl put a yoke on the dysciples neckes whiche nether oure fathers nor we were able to beare. This is sure yf we had bene able parfytlye to haue kepte the law, Christ neded not to haue come whose office (as he hym selfe expressely declareth) was to fulfyll the lawe. But because the beleuers be iustified vnto good woorkes (wytneffynge the apostle Ephesians. ii. created to good woorkes. &c.) therefore Christ geueth the holyc ghoste to the beleuers whiche helpeth theyr infirmities that after a maner they myghte brynge a consentynge herte vnto the lawe, thoughte it be weake and imperfeyte, whiche neuerthelesse God accep-  
teth and taketh in good parte because of Christe whiche hath satisford the lawe parfytlye vnto the perfecte ryghteousnes of the same, that is offorce and strengthe before God for euermore according to Paule, sayng: which also (meanynge Christe) maketh interces-  
Rom. 8  
sion  
D. iii.



## Common places

psalmes  
cix.b

The par  
tes of ful  
fylling &  
lawe.



sion for vs. Also of the prophete. Thou arte the  
euerlastynge prieste after the ordre of Melchisedech.

**T**here be two maners of fullfyllenge the lawe,  
the one inwarde the other outwarde wherche  
two conioyned together do parfetyly satisfie the  
lawe. But there was yet neuer manne wherche  
parfetyly eyther haue euer conioyned or coulde  
conioyne these partes besydes Christe, and  
therefore onely Christe is the perfecte accom-  
plysher of the lawe euen to the full perfeccion,  
who also vnto vs haue deserued and purchased  
the gyft of fullfyllenge the same after a maner,  
so that we also maye bynge (thzough Christ  
and grace of the holy ghoſte) to the outwarde  
fullfyllenge of the lawe a consentynge mynde  
and maye feare **G D** trulpe, trulpe beleue in  
**G D**, refrayne oure mynde and hande from  
slaughter, and suche lyke wyckednes. But  
yet vnder greate weakenes and imperfection  
we do these thynges, and therefore oure fullfyl-  
lynge can not be pleaded ne layde agaynst gods  
desyre, neyther is it done of vs to that purpose  
that we shoulde be iustified by the same, but to  
reynente syth we be all readye iustified of  
Christe the perfecte exccutoure of the lawe, we  
myghte declare and shewe by oure fullfyllenge  
suche as it is, oure kyndnes and loue towar-  
des **G D** for the righteousnes receiued thzough  
Christe, as I haue heretofore declared the selfe  
thyng in the effectes of good workes.

**T**he cau  
ses of  
thaccō  
pleymēt  
for euermore :  
Christe is the cause of fullfyl-  
lynge

# Of fulfyllynge the lawe. fol. lxxxiiii.

lynge the lawe, who perfectly hath satisfied the lawe, for whyche entente also, he was promised of the father: as hym selfe testifieth, saying: I came not to breake or destroy the law, but to fulfill it.

and ful-  
fyllenge  
of the law.

The occasion that Christe had to fulfill the lawe towards vs, was oure infirmite and weakenes, by whyche we were not able to satisfy the lawe, the burthen whereof (as Peter in the actes declareth) neyther oure fathers nor we coulde beare, Paule testifyinge the same sayinge: what the lawe coulde not do in that it was weake because of the fleshe, that performed God, and sente his sonne in the similitude of synfull fleshe, and by synne, damned synne in the flesh, that the ryghteousnes requyred of the lawe myghte be fulfilled in vs, that is to save, that by Christe we myghte be rekened to have satisfied the lawe.

Act. x. b  
Ro. 8. a.

As pertaynynge to oure fulfyllenge, whyche God requireth of the iustified, Christ also together with the holy ghooste is the cause. For Christ through his perfect fulfilling of the lawe, merited and wanne unto vs the gyfte of the fulfyllenge the same, geuyng vs the holpe ghooste to helpe our weakenes in the fulfilling thereof, not unto ryghteousnes, or that we myght be iustified thereby, for to that purpose onely serueth the fulfyllenge of Christe, but for the declaracion of oure louynge and kynde herte towardes God for the ryghteousnes and greate benefytes that we haue receyued of his handes in Christ. Certaynly this holy gost fa-  
thyoneth and createch in vs newe intentes

Marke  
wherfore  
the gyfte of  
oure ful-  
fyllenge  
the lawe  
serueth.

## Common places

and motions of mynde, which be conuenient (al-  
though in a great imperfection) to the true ius-  
tifying in God, to the true iourne of God and  
of the neyghboure.

The ef-  
fectes of  
fulfylling  
the lawe.

**T**homasynuche as the perfyte fulfyllinge of the  
lawe serueth for righteousnes, and oure im-  
perfyte fulfyllinge serue to declare our kynd-  
nes toward God for the righteousnes recey-  
ued in Christ, therfore I thinke it good to set  
forth. ii. maner of effectes of fulfyllinge the lawe,  
brynging also of two sortes.

The ef-  
fectes of  
Christes  
perfecte  
fulfylling.  
Esa. liii. c

**T**he effectes of the perfyte fulfyllinge of the  
lawe whiche Christe performed for oure iusty-  
fyinge before God may be these. To satisfye the  
lawe with a contentynge herte and mynde toge-  
ther with outwarde workes. This effecte  
is sufficientlye proued by the prophete Esay  
where he describeth that innocency, clenness, and  
holynes of Christ with these wordes, he dyd ne-  
uer violence ne baryghte, nerther hath there  
bene anye dysceitfulnes in his mouth, also to  
performe perfyte obedyence, for a perfyte and e-  
uerlastynge righteousnes accordynge to þe said

Ro. 8. a.

place of Paule. That the lawe coulde not do in  
that it was weake because of the flesh that per-  
formed God. &c. Sundrye effectes also maye  
be gathered of the commodities whiche we haue  
by Christes fulfyllinge of þe lawe, as to deliuer vs  
from the curse of the lawe, as wryttesth Paule.

Gal. iii. c

To deserue vs a cryste to fulfill after a maner  
the lawe to the declaration and viterance of  
oure kyndnes in that that Christ hath fulfilled  
the same to oure iustification. To deserue  
and get vs the holy ghooste whiche helpeth oure  
weakenes and oure imperfection that we maye  
truly



## Of fulfylling the lawe. fol. lxxxv.

trulye kepe that lawe. But we shall reckon by  
 moe effectes of the perfecte fulfyllinge of Christ The ef-  
 in the tytles of abrogacion of the law and of the fectes of  
 christen lybertye. Nowe the effectes of oure ful- our ful-  
 fyllinge whiche Christe hath purchased for vs fyllinge.  
 and whiche the holpe ghost fourmeth and fasti-  
 oneth in vs be these. To haue a consentynge  
 mynde vnto outwarde workes. To feare God  
 hertely. To beleue God hertely. To bydle the  
 heart and the mynde from slaughter. Not to  
 steale actually, and also to haue a mynde repug-  
 naunte and stryunge with any suche affectiōs  
 of pluckynge awaye from other men their goods.  
 These and semblable effectes of oure ful-  
 fyllinge soasmuche as they be weake and im-  
 parfyte, maye not be pleaded for ryghteousnes  
 agaynst God, yet neuerthelesse they please God  
 because of Christ, and be vnto hym moost com-  
 mendable and thankfull sacryfices, yea and  
 so they be called in holy scripture. These effectes  
 of oure fulfyllinge the lawe serue to none o-  
 ther ende but to geue thanks by them for the  
 ryghteousnes whiche Christe hath purchased  
 vnto vs by his perfecte fulfyllinge of the lawe,  
 and fynallye to prouoke others by oure fulfyl-  
 linge to receiue the gospell lyke as hereto-  
 fore I haue declared in the effectes of good  
 workes.

**C**ontraries to the fulfyllinge of the lawe be **C**ontrary  
 these. To saye the fulfyllinge of the lawe is o- es or er-  
 nely an outwarde keepynge of the same. rours.

**T**o saye the fulfyllinge of the lawe for a  
 ryghteousnes before God, is, and hath bene al-  
 wayes in mans power. To graunte that this  
 is made a perfecte fulfyllinge of the lawe for  
 righteousnes

## Common places

ryghteousnes before God, yf we do as muche as speth in vs. To saye that then the law is partlye satsfied, when at leste oure wyll by anye maner of wyse is added to outwarde woorkes albeit a pure consentynge mynde altogether be not had to the same, to denye that the partlye fulfyllinge of the lawe whiche is accepted before God for ryghteousnes requyrez not a consentynge and pure herte beside the execucion of outwarde woorkes. To holde that vnder the old testamente was requyred a pure and consentinge mynde, but in the newe testamente that God gaue place to oure infirmitie and weakenes, so that now it is ynoughe in the fulfyllinge of the law onely to kepe outwarde woorkes. To saye in the new testamente the commaundementes of God charged into counsels, and that it pertayneth not vnto all men to satsfye the law wyth consentynge perfeccions, but only to such as be of moze affection, and can do the same. This erroure is contrary to the wordes of Christ. Matthew. v. where yet styll in the new testamente (whiche Christ came to ordayne) he calleth them the leest in the kyngedome of heuē, whiche breake one of the leest commaundementes, where also throughout all the hole Chapter Christ requyrez pure affections to the fulfyllinge of the lawe, besyde the outwarde execucion. Also Christ commaundeth there that the lawe of God be not destroyed and abrogate for our infirmitie. It is also an erroure to say that the conscience of menne canne not be saued and kepte from desperacion, oneles, we wyll suffer and permytte the commaundementes of G O D to be turned into counsels

**Of fulfyllynge the lawe. fol.lxxxvi.**

seis and geuen onelye to menne of more perfec-  
tion to be fulfylled. I answered. It woulde haue  
besemed these preiudicatours of Christe (I call  
them so which runne befoze the iudgemente and  
sentence of Christe, countynge them selues bet-  
ter clerkes then he) whyche of preceptes haue  
made counsels, that when they sawe that the  
perfecte fulfyllynge of the lawe was not in our  
pouer, to haue sent rather our conscience vnto  
Christ, who hath fulfylled þe law for vs to the ex-  
acte and perfyte righteousnes, so that thus they  
myght haue saued the conscience from dyspayre.  
To denye it was onelye the office of Christe to  
fulfyl the lawe vnto perfecte ryghteousnes, con-  
trarye to the texte of Mathewe. I am not come  
to destrope the lawe, but to fulfyl it. **Mat. v.** To holde  
that the lawe was for thys cause geuen, that it  
shoulde be fulfylled of vs to the perfecte Justi-  
ce, where as thys honoure was appoynted of  
the father vnto Christ, as testifie the promyses  
geuen of Christe longe befoze the lawe. To saye **This er**  
that Christ dyd once satisfie the lawe onely for roure is  
all synnes paste, and that we nowe oughte to at this  
fulfyll the lawe vnto the perfecte ryghteousnes daimain  
to be infused by the same. To argue by the rayned  
place of Paule. Collosians. i. That the fulfyl- **of some.**  
lynge of Christe is not perfyte for ryghteous- **Coll. i. d**  
nes, but is made perfecte when oure fulfyllynge  
is putte there vnto.

The wordes of the Apostle be these. Nowe ioye  
I in my sufferenges, and fulfyll agayne that  
which is behinde of the passions of Christ in my  
fleash for his bodies sake, whiche is the congre-  
gacion. Thys proued not that the passion of  
Christe was lackynge of imperfecte to our sal-  
uacion



## Common places

uacion, but it signifieth that the passion of Christe and of his membres is al one passion, and that we suffre for his sake, syth we haue professid and are appoynted to suffre w<sup>th</sup> Christ. To denye that the fulfyllenge of the lawe of Christe indureth for euermore for all suche as beleue. To denye that Christe by hys perfectie fulfyllenge of the lawe hath deserued vnto vs the gyfte of fulfyllenge the lawe after a maner, not that it shoulde serue for a ryghteousnes before God, whyche as manye of vs as be iustified haue al readye in Christe, but that it shulde declare vs thankfull for Christes fulfyllenge wherein we haue founde oure perfectie ryghteousnes. To graunte that the fulfyllenge of the lawe in suche as be iustified whiche Christ hath deserued vnto vs can be so perfectie as it maye be sette agaynst the Goddes vengeance. To denye that our fulfylleng of the lawe whiche was purchased and deserued by Christ is alwayes full of weakenes and imperfection. To holde that our fulfylleng of the lawe purchased vnto vs by Christe doeth therefore please God because we doe performe it and not rather because it procedeth of fayth in Christe. To denye that our fulfyllenge displeaseth God yf the same be done without fayth. To denye that our fulfylleng of the lawe is done for any other ende then that we shoulde declare and exhibite thankfulness and gratuitie towarde God for the ryghteousnes receyued in Christe.

¶ Of the abrogacion of the lawe.  
Capitu. xxix.

Through

## Of Abrogacion of the lawe. fol. lxxxviii.

**T**hrough the whole scripture in myne opinion there is no harder place then is this place of tittle of abrogacion of the lawe, not onely because of it selfe it is harde but because (onlesse it be well vnderstande) it is the fountayne and grounde of al erreure, and a very pestiferous occasion of the carnall libertie. Horrible example herof we haue had lately in experience in our dayes in Monetarius Piperius and diuers other sedicious preachers going aboute and studyng partely to bring vs backe agayne vnder Moses, and partely to breake and cutte asunder al lawes, as well Goddes as mens vnder the pretence of abrogacion. And because I truste easely vnder this breife forme of doctrine, to declare and open the whole difficulty concernynge abrogacion of the lawe, therfore I thoughte good nexte vnto the place of fulfilling of the lawe, whiche of it selfe also sufficiently declareth the vse of abrogacion to putte to this place of abrogacion of the lawe, to the intent that here by a seuerall treatise it myghte moore clearly appeare, whiche done, I will adde also an other tittle of Christen libertie, whiche thes tittles treat in maner al one thing. For they be causes and effectes together among them selues as forthwith shall appeare.

Abrogacion of the lawe therfore is a disanullinge as abolishment or extinguishment of the curse of the lawe made by Christe, so that nowe all suche as beleue in Christe be enfranchised and rydde from the power of the lawe, accusynge continually the conscience and dampnyng it befo:e GOD for the imperfecte obedience.

Abrogacions

The definition of abrogacion.

## Common places

### Probacions of the diffinicion.

**Gal. 3. c** Christ, sayeth Paule, hath reduced vs from the curse of the lawe whyle he was made for vs accursed. For it is wrytten cursed is euery one that hangereth on tree, that the blessing of Abraham myght come on the Gentyles throughe Iesus Christe. &c. Christe is the personne by whom the lawe is disanulled promysed in scripture to that intent. Whither pertayne al the promyses in the Prophecies of that newe leagge or couenaunte, as Ieremy. xxxiii. Ezech. xxxv. Gen. xxxix. Deu. xlvii. The rest in the diffinicion is proued by Paule where he sayeth. There

**Re. 8. a.** is no condemnation nowe to them whiche are in Christe Iesu, whiche walcke not after the flesh but after the spirite. &c. But forasmuch as I sayd the curse or power of the lawe is taken away I added (to such as beleue in Christ Iesu) lest perchance I myghte be thoughte to holde that also the wycked be made free fro the curse of the lawe. For the law is ordeyned for the vnrphteous, that is, for the vnfaithfull, and suche as be not yet vnder grace or by faith haue take holde of Christe, neyther receyued the holye ghoste of whome they myghte be guyded. Upon these I say the lawe styll exercyseth her offyce nowe accusinge, nowe condemning the conscience euen as it dyd in tymes paste vnder Moyses.

**Ca. iii. d** For no doubte to suche as belene not in Christ the lawe is not abrogate but shall be styll in her force, tyl the tyme they be conuerted to Christe  
**ii. cor. 3 d** accordyng to Paule, the lawe is oure scholemaster, tyl the commyng of Christe. Item where

Note that  
on whō the  
law hath  
styl her  
power &  
operaci-  
on.



## Of abrogation of the lawe. fol. lxxxix.

where the spirite of  $\text{h Lord}$  is, there is freedom, as who shoulde saye, where the spirite of  $\text{Christ}$  is, there ceaseth and is abrogate the tyrannye, power and curse of the lawe. I added the cause of the accusynge or condemnynge of the lawe that thou myghtest knowe that suche as beleue in  $\text{Christe}$  be no longer accused and condemned by the lawe.

Albeit they kepe not the lawe to the perfecte obedience accordynge to  $\text{Paule}$ . There is no condemnation now to suche as be planted in  $\text{Christe Jesu}$ . And therefore the  $\text{Apostle}$  calleth to be vnder grace, when the conscience is depuered. Rom. 8  
Ro. vi. c

The causes of the lawe abrogate be these, the Causes promyse,  $\text{Christ}$ , & our weaknes. The promyse is of abrogation, because god hath promised this intinguishment of  $\text{h law}$  to be in  $\text{Christ}$ . And to this cause belong such places of scripture as treat of the new kingdom. or couenaunte of grace,  $\text{Christ}$  is the cause that the lawe is abrogate, forasmuche as by him it was abrogate. Finally our weaknes is cause, for that it ministrerth an occasion that the lawe shoulde be abrogate.

For as witnesseth  $\text{Pet}$ . neither our fathers nor we were able to beare it. Thus  $\text{h comādemēt h}$  went afoze is disannulled because of her weaknes and vnprofitableness. Also  $\text{h prophet Jere}$ . bryngeth in this cause ( $\text{h}$  is to wete) that the fathers kepe not  $\text{h olde couenaūte}$  or testamēt but brake it, & therfore a new was geue, wherunto agreeth  $\text{Paul}$ , saying: what the lawe could not do, in as much as it was weak because of the flesh, that performed God, and sent hys sonne. &c. act. xv. b  
Heb. vii.  
Je. xxi.  
Ro. 8. a.

We

## Common places

**Partes of abrogacion be none.** ¶ We must thynke holly that the hole lawe is abrogate. For els he that well contendeth that but a partie of the lawe is disannulled, and sauereth a parte vnabrogate is gyltre of the hole law, accordynge to Paule, who sayth. I testifie agayne to euery man whiche is circumcised that he is become dettour to kepe the hole lawe

**Ca. v. a.** ¶ Yea mozeouer to requyre a parte of the lawe as necessary to iustification after Chryste, is to make Chryst the minstre of syn, as wttnesseyth the same Paule sayng. Therefore we haue blessed on Iesu Chryste, that we myght be iustified by the faith of Chryste, and not by the dedes of the lawe, for as muche as by the dedes of the lawe no fleshe can be iustified. If then while we seeke to be made ryghtous by Chryst we our selues are found sinners, is not then Chryst the minister of synne? God forbid. Undoubtedly I can not denye but that the gospell keepeth styll the parte of the lawe whiche consenteth with nature, not because of Moyses or because it teacheth that men be iustified thereby, but because it wolde (yf Moyses neuer had ben) kepe the lawes of nature to thintent there myght be workers to declare our gratuityte and kyndnes for thecedyng benefytes receyued in Chryste.

**The effectes of disannullynge the lawe, be fetched forth of the commodities whiche we haue by the abrogacion, and be these:** To hyngge vs a newe testament or couenaunt of grace wherby we be made free from the tyranny and curse of the lawe, as wttnesseyth the prophet Hierem. sayng: ¶ Lo the dayes shall come (sayth the lord) I shall stryke with the house of Israell and the house of Iuda a newe bargayne, not accordynge to the

**The effectes of  
workes  
of abrogacion.**

**Je. xxxi.**

# Of Abrogacion of the lawe. fol. lxxxviii

the couenaunte whiche I haue couenaunted  
with your fathers. &c. The prophet understan-  
deth by the couenaunte made with the fathers,  
the couenaunt condicionall; by whiche was  
sought ryghteousnes vpon condicion, and yet  
was not found, without the promyse of the new  
couenaunt of grace, in which frely synnes be  
forgyuen without condicion. To bynge a cou-  
enaunt of remission of synnes without ceasing.  
For the gospell is a fre rydenges of forgyuenes  
of synnes. To make vs fre from the hole lawe,  
accordynge to Paule, where the spyrte of the  
Lorde is, there is libertie. Item he sayth: He  
that is circumcised, is debtor of the hole lawe. ii. cor. iiii  
Ergo either the hole lawe ought to be kept, or Gala. v.  
no parte. Now we be made free from the hole  
lawe, as pertyneth to the purchase of ryghtous-  
nes, whiche vnder this newe couenaunt or te-  
stament is giuen for no lawes or workes. To  
take away the tyranny, domynion, power and  
curse of the lawe accordynge to Paule: Ga. iii. c  
Christ hath redeemed vs fro the curse of the lawe. To  
byng a sure iustification which is of faith. For  
iustification is therfore giuen by faythe (sayeth  
Saint Paul) that it may be sure. To translate Ro. iiii c  
vs from vnder the lawe vnto grace. Ro. vi. For  
we be not vnder the law but vnder grace. Ro. vi. c  
To be vnder grace is to please God because  
of Christ, and to be free from the lawe, to thyn-  
ke thou shouldest no longer seke with an vncer-  
taine and doubtfull conscience to be iustified  
in the lawe. To byng and gyue the holy ghooste  
wherby the belouers are quickned, gyded, and  
defended agaynst the cruelte of the deuell, of  
death of synne, and of lawe, laboryng to damne



## Common places

**Joh xliii** ds, vnto euerlastyng lyfe according to that say-  
ing of the abrogatour of the lawe. I will not  
leauē you comfortles as orphans or fatherles  
chylde. To make that our fulfilling of the law  
whereby we testifie our thankfulness towarde  
**Contra** God maye please God by cause of Chryste.  
**ryes or** **I** Contraries to thabrogacyon of the lawe be  
**errours** these. To holde that thabrogacion of the lawe  
is onely a disanullunge the letter of the lawe.  
To saye the disanullunge of the lawe is onely  
an expunge or extinguisshment of Moyses  
polycye or common welth. To saye thabrogacy-  
on of the lawe was not spoken of before in the  
prophetes whiche errour spryngeth of not mar-  
kyng the condicpon added to the lawe, as of re-  
shall kepe my commaundementes. &c. Also the  
places heretofore cyted in the proue of the diffi-  
nycyon whiche be of the prophetes of prophe-  
tes concernyng a newe kyngdome to be set vp,  
teache the contrary of this errour. To denye  
that our infyrmyte gaue occasyon of abroga-  
ting the lawe. To holde that the abrogacyon of  
the lawe perteyneth also to suche as beleue not  
in Chryst or haue not the holy ghost. To graunt  
with the Cerynthians that the hole lawe is so  
abrogate that no parte of the same is profita-  
ble to the Chrystrans. To saye with the Pa-  
zerers all thynges of the olde law about Chryst  
are to be kept. To graunt with the Hebioni-  
tes that the carnall commaundementes of the  
lawe as circumcision and such lyke are petyo-  
be kept of the Chrystrans. To saye onely a  
rour of parte of the lawe is abrogate, that is to wite  
scholē the indycpall and ceremoniall commaundemē-  
tes

## Of abrogation of the law fol. lxxxviii.

res. To this error answereth Paule whyche  
 sayth that the lawe of the commaundementes,  
 whiche stande in decrees is abrogate, in whyche **Ephe. ii.**  
 place vndoubtedly thapostle speaketh of the  
 hole lawe. Moreover to saye that onely a parte  
 of the lawe is abrogate by Chryst a mynistr of  
 synne as Paule teacheth to the Galathians.  
 In whiche epistle he teacheth in dyuers places **Gala. ii.**  
 that euen the hole lawe is abrogate in so much  
 also that he rebuked Peter whiche compelled  
 the gentyles to playe the Iues. To holde that  
 the lawe is in suche wyse abrogate as neyther  
 the two tables of Moses concerning the .x. com-  
 maundementes are to be kepte amonge chry-  
 stianen. But forasmuche as the lawe of the .x.  
 commaundementes expounde the lawe of na-  
 ture, yea, and is all one with the lawe of nature  
 and furthmore setteth forth with a certene  
 goodlye and singuler ordre the true worshyp of  
 G D and the true workes: Therefore it is  
 conuenient to kepe the same; not for Moses  
 sake but because of the mutuall consent and  
 agrement of the lawe of nature and the two ta-  
 bles. To saye that onely the cceremoniall and  
 iudiciall lawes be abrogate because that for the  
 multitude of them no man coulde kepe them;  
 but that the decalogye concerninge the .x. com- **This cr**  
 maundementes is not abrogate, sithen the **four is**  
 same is naturall, and therefore easy to be kept. **papist**  
**To graunt** that some commaundementes of **call.**  
 the lawe are to be kept still because of the ple-  
 narye or full iustification, as be the com-  
 maundementes of sacrifices for synnes.

**A. ii.**

**To**

## Common places

**To** affirme & euen therfore the law of the tenne commaundementes is not abrogate because it is yet kept of the Christians. **To** which error I aunswere that in dede it is kepte not as Moses lawe but as a lawe consenting with nature.

**Papisti call.** **To** holde that the lawe of the tenne commaundementes is kepte amonge the Christians to iustifie them. **Thys** error is agaynst the final effectes of the abrogacion of the lawe, wherby we myghte be iustified frely by Christ and that for no lawes or woordes. **To** saie that the iudicialles or at lest waye not all of them be abrogate because some yet remayne amonge the Christians, as of wedlocke, of distinction, of dominions and so forth, I aunswere. **These** iudicialles be therfore kepte amonge Christians, because they agree with the lawes of nature. **To** holde that in steede of Moses lawes haue succeeded Popes lawes, namelpe, concernynge ceremonies. **Thys** error shalbe brought to lyght better in the tytle of mennes tradicions. **To** denye that the chiefest effecte of abrogacion is that we be frely iustified for Christ. **To** saie the lawe is abrogate wth a condicion annexed or conditionallye, as yf we shall do thys, or that, &c. **To** holde that the curse and power of the lawe hangeth styl as well vppon the good as vppon the badde. **Thys** erreure is confuted sufficientlye amonge the effectes of abrogacion, and is directly agaynst the scripture. **To** bringe agayne with Storke, Monetary, Piper and other Heretikes the whole lawe of Moses. **To** dreame with the wretched Anabaptistes, & the time shal come when the kyngedome of Israel shall be

**Storke**  
**Mone-**  
**tary.**  
**Piperie.**  
**Anabap-**  
**tistes.**



## Of the chriſten libertie. fol. lxxxix.

be reſtored agayne w<sup>th</sup> all the lawes of the ſame. Thys erroure is all together Iudaicall.

### ¶ Of the chriſten libertie.

Capi. ƿ ƿ ƿ.

**A**ſwe enſueth the place of the chriſten libertie, whyche is the mooste propre effecte of the abrogacion. For to thys purpose was the lawe annulled or abrogate that we might be free by Chriſte Jeſu in oure conſciences, and enſtraunchyſed from al outwarde thynges, lyke as Chriſt alſo ſayeth. My kyngedome commeth not with markynge or obſeruyng (that is to wite) righteouſnes is not geuen for any outwarde thynges, for anye workes, for any condicion, but frely for Chriſt. Of thys fredome ſpeaketh Chriſte in the goſ. i. John. pell of John where he ſayeth, yf the ſonne ſhall iij. a make you fre, then ye ſhal truly be fre.

¶ Wherefore the chriſten libertie is a fre Diſtinction. clayme in the ſpirituall kyngedome throughe Jeſu Chriſt, by which we be free from the bondage and curſe of the lawe, from the power of ſynne and deth, and to be ſhor<sup>t</sup>e, from the outwarde keepynge of al thynges in the mater of iuſtification before God, whyche frankly is geuen to al beleuers becauſe of Chriſte. But for as muche as we forthw<sup>th</sup> dye not, after we be ſet in ſuche libertie, but muſte yet lyue in thys worlde: therefore to th<sup>e</sup>ntente good ord<sup>r</sup>e and publique tranquillitie myghte be kepte, we be bounde ſtill to kepe outwarde ordynauces in thys worlde.

## Common places

**Prout** **T**he christen libertie taketh hys name of  
of the dif Christ the authour, whiche caused and ordeyned  
finicion. this libertie, or because this libertie apperteyne  
onely to suche as truly and in dede be christians  
I haue added ( in the spirituall kyngedome of  
Christ ) that ye myghte knowe that the christen  
liberty pertaineth not to the kyngedome of the  
worlde, but consisteth in the deliuey of consci-  
ences, agaynste certayne frantike parsons,  
whiche make of the christen libertie a certayne  
carnall loosnes boyde of all honesty and godly-  
nesse.

**N**owe what maner of thyng the christen ly-  
bertie is, and to what kyngedome it pertaineth  
the effectes of. it do sufficientely declare, which  
shewe that we be free from the bondage & curse  
of the lawe, from the power of synne and deathe,  
and fynallye from the outwarde keepynge of  
thynges concernynge the matter of iustifica-  
cion befoze **GOD**, whiche frankly is gyuen to  
suche as beleue because of Christe. For as

**Gala. iii** Paule testifyeth, Christ hath redemed vs from  
**b.c.** the curse of the lawe, made for vs a curse.

**Rom. 8 a** Item to the Romans he sayeth. The lawe  
of the spryte that byngeth lyfe throughe Iesu  
Christ hath deliuered me from the law of synne  
and death. Also, **Luk. xvi.**

The kyngedome of **GOD** commeth not wryth  
waytyng for, wherefoze neyther the christen ly-  
bertie, whiche is the principal parte of effecte in  
the kyngedome of God commeth not wryth way-  
tyng for, or obseruynge.

This worde frankly or frely excludeth all ma-  
ner condicion of lawe. For the christen libertie  
is agaynste all obseruacions and condicions of  
lawe

## Of the chzisten libertie. fol. xc.

lawe, by whiche vnder the lawe ryghteousnes was soughte but not founde; so that nowe we be assured that ryghteousnes frely chaunceth vnto vs, because of Christ yea: though we kepe not the lawe, so that we beleue in Christ, that he hath enfranchised vs and deliuered vs from the bondage of the lawe; accordyng to this, he that beleueth me, hath euerlastyng lyfe. Nowe, if he hath euerlastyng life, ergo he hath ryghteousnes, syth the one is incidente to the other. Paule also vseth these termes frely w<sup>th</sup>oute the workes of the lawe. &c.

John.  
iii. b.

Ro. iii. d

Finallye, because the chzisten lyberty hath one respect to the conscience; therefore forthe of the conscience, it deliuereth not from outward ordinaunces, be they tempozal or ecclesiasticall, ordeyned for the conseruation of good ordre and common quier, though we be fre also from these in conscience, so that suche ordinaunces as well cryuill as ecclesiasticall in the mater of iustification can do nothyng, as heretofore hath bene thought very wyckedlye, namely concernyng rites and ceremonies of the churche, of whiche many be also wycked.



The selfe same causes maye be of the chzisten lybertye, whiche be of the abrogacion or of the fulfyllinge of the lawe. For these thre places be in maner all one, and haue well nere the same effectes, taken forthe of the prosyre and commoditie, neuerthelesse I thoughte good seuerallye to handle these thre places because of the greate byplitie thereof. Also because the common vsage is seuerallye to dyspute of these thre places what the fulfyllinge

Causes.

¶.iiii.

of



## Common places

of the lawe is, what thabrogacion, what the christen libertie is. Now the causes of the christen libertie be these: The promyse of god concerning this libertie. Christ for he is the personne that delyuereth, and for whome we be delyuered, accordynge to hys owne sayinge, yf the sonne shal make you free, you shall be in dede free. Also

Ro. 8. a. accordynge to this of Paule. The lawe of the spyrite of lyfe throughe Iesus Christe hath made me free. &c. Finally, oure weakenes in keepynge the lawe is a cause of the christen libertie, because it gaue occasyon of oure delyuerie from the thraldome of the lawe. whyche burthen neither oure fathers nor we (sayeth Peter) coulde beare. For the commaundement which wente before is dysanulled, because of the weakenes and vnprofitablenes. Finally the holpe gholste maye also be sayde a cause of this libertie, forasmuche as he is the gouerner and preseruer therof.

Partes ¶ The christen fredome is one onely thing not of christen fredome be none. cut into partes, euen that whereby we be free in oure consciences from all outwarde thynges concernynge the mater of iustificaciō. Yet neuertheles this libertie hath relation to two sundry effectes, from which we be free (that is to wete) fro inwarde thynges, which exerceise their powers in the conscience, as be these: the curse, the dominion, the power and execraciō of goddys law, the deuyll, synne, deith, and so forth. From outwarde thynges as be ceremonies, iudicial lawes, all mens tradicions whiche we knowe to be indifferente, I meane whiche maye be omptted in

Libertie of fleshe, there is an other libertie which the scripture remembreth,

**Of the chrisſten lybertye. fol. xxi.**

membzeth, called the lybertye of fleſhe, and is contrary to the chriſtē lybertye. Of this ſpeaketh Paule wyrttynge to the Galathians ſayinge. Gal. v. c  
 Brethren ye were called into lybertye, onely let not your lybertye be an occaſion vnto the fleſh, but in loue ſerue one another. Truly the lybertye of the fleſhe is by whyche we thinke any manner thinge is lawfull for vs to do. The autoure hereof is Satan, the diſturber of al honeſt and peaceſyble ordinaunces.

¶ The effectes of the chriſten lybertye be deryued and fetchēd oute of the commodities, whiche we receyue by it. And they be of two ſortes by reaſon of the two ſondry thynges of which they be formed. For we be free, not, onely from inward thynges with whyche the conſcience is vexed, but alſo from outward thynges. And to theſe thynges of two ſundry ſortes maye be all ſuche thynges aptly referred, as we be deliuered of by this chriſten fredome. The effectes that procede of the commodities as wel of thynges inward as outward be theſe. To haue remiſſion of ſynnes becauſe of Chriſte, by free imputacion, for no lawes ſake or condicion ſake or anye outward kepyng ſake, to thyntente the promeſſe (as Paule ſayeth) may be certayne and ſtedfaſte. To deliuer the beleuers in Chriſte from the power of ſynne and of deathe. To be deliuered from the curſe of the lawe. To be aſſured that God is pacified and mercifull vnto vs throughe Chriſte. To be vnder grace, as Paul recorderh, that is, no longer to be toſſed with the ſtormes and curſes of the lawe whyche they ſtyll do fele that be vnder the lawe.

rs. iiii. c  
 Ro. viii.  
 gal. iii. c.  
 Rom. v.

To

## Common places

- To be endowed w<sup>th</sup> the holy gho<sup>st</sup>e, wh<sup>ch</sup>e quickneth vs to a new lyfe, ruleth and defendeth, after we be ones enfranchised by Ch<sup>riste</sup>. For Ch<sup>rist</sup> beynge gotten by fayth geueth the hol<sup>y</sup>e gho<sup>st</sup>e. To fulfill the lawe trul<sup>y</sup>e, because the bayle oz couerynge is taken away by Ch<sup>riste</sup> vnder wh<sup>ch</sup>e in tymes past was cloked so greate fulfillynge of the lawe in mere hypoc<sup>ry</sup>se: euen as yet at this day fayned and cloked the fulfillynge of the lawe, by suche as from whom <sup>h</sup>e couerige is not taken away by Ch<sup>riste</sup>.
- ii. Cor. To be deliuered from the hole lawe of Moyses,  
 iij. c. accordynge to Paules sayynge. Abrogatynge  
 Eph. 2. c. the lawe of the commaundementes that standeth in decrees. Certeinly to thynke otherw<sup>ys</sup>e agaynst this effecte, and to saue that we be deliuered onely from a parte of the lawe, to make
- Gal. ii. d Ch<sup>riste</sup> the minister of synne the sayde Paule testifyeth to the Galathians. To be made free from all lawes, traditions, ordinaunces and outwarde obseruaunces in the mater of iustification, by this effect yet is not taken away our obedience toward such lawes, traditions, & ordinaunces as be not wycked, and may be kepte withoute synne because all thinges ought to be done in the churche (as S. Paul commaundeth) scmpnly and in ord<sup>er</sup>. Furthermo<sup>re</sup>, we ought to kepe the cruell oz tempozal lawes, to thintent tranquillite and publique honesty might be kept and conserued in the worlde.
- i. Corin. Done in the churche (as S. Paul commaundeth)  
 xiii. scmpnly and in ord<sup>er</sup>. Furthermo<sup>re</sup>, we ought to kepe the cruell oz tempozal lawes, to thintent tranquillite and publique honesty might be kept and conserued in the worlde.
- Contra- Con:raryes to the Ch<sup>risten</sup> lyberty be these.  
 rics to <sup>h</sup>e To graunte that the ch<sup>risten</sup> lyberty is a iayle  
 ch<sup>risten</sup> deliuerie and fre ryddaunce from al maner obe-  
 lybertye. dience to the whiche we were bounde before the knowledge of the gospel.



## Of the chriſten lybertye. Fol. xcii.

To holde that the chriſten lybertie is a deliuerie  
 onely from inwarde thynges, as from the curſe  
 of the lawe, the power of synne and of death, and  
 ſo forth, and abinding vnto good worckes wher  
 by men deſerue to be iuſtified. To ſaye the chriſ-  
 ſten lybertye is an infraunchiſement frome the  
 lawe of Moſes, but not from the lawe of Chriſte  
 concernyng charite, whiche is reſerued for iu-  
 ſtification. To deny that the chriſten lybertye is  
 a fre enfranchement as pertayneth to iuſtifi-  
 cation from al thinges. To graunt that there is  
 ſome cauſe in vs of the chriſten lybertye. To ſaye the chriſten lybertye maye be gotten by our  
 deſertes. To holde that the chriſten lybertye ta-  
 keth away obedience due vnto princes & chaun-  
 geth common ordinaunces. This erreure cau-  
 ſed in Germany about, xii. yeares ago the great  
 reſynge of the commons in whiche were ſlayne  
 aboute thirty thouſand of them. To holde with  
 certen ſcholmen, that albe it we be fre from the  
 ceremonials and iudicials of Moſes, yet not  
 fro the lawe of the ten commaundementes, cal-  
 led the moral lawes, which as they ſay be left for  
 chriſten menne for their plenarie iuſtification.  
 To ſaye the chriſten lybertye may ſtande with-  
 out fayth in Chriſte. To ſaye the wycked be  
 partakers of ſ chriſten lybertye. To holde that  
 the lawe maye truelye be kepte, ſo that thou  
 mayeſt beleue God, and loue truelye God, al-  
 though thou be not translated into thys lyber-  
 ty by Chriſte. For withoute thys lybertye, the  
 wayle, that is to ſay, hypocryſe, is not taken a-  
 waye in the fulfilling of the lawe accordeinge to  
 Paule ii. Cor. iii. To ſaye that chriſten lybertye  
 maye ſtande withoute a newe lyfe.

Anabap-  
tists.



ſcoleme.

the cau-  
 ſes of ſ  
 croſſe.  
 i. Pet. ii.  
 Pro. iii.  
 the occa-  
 ſion of ſ  
 croſſe.

To

## Common places

The he-  
resy of  
papistes

The he-  
resie of  
observā-  
t:es.

Anabap-  
tistes.

To graunte that we be deliuered frō the lawes of Moyses, but that the Popes traditions be come in their places vnto righteousnes. To bynde mens consciences to the keepnges or obseruaunces of outwarde thynges vnder hope of iustification, or vnder deedly sinne. To disturbe vnder the pretence of thys lybertye al tempozall and polittique ordinaunces. To disanul vnder cloke of thys lybertye the publyke nourture discipline and obedience. To dispise vnder the pretence of the Christen lybertye al honest maners. To bynde vs agayne vnto Moyses lawe, saue as farforth as the same agreeth with the law of nature.

## ¶ Of the Crosse. Capi. xxxi.

The dis-  
cription  
off crosse  
of christ.

**T**he crosse is any maner of afflictiō, be it inwardely in the mynde, or outwardly in the bodye, whyche chaunfeth by the grace of God for the gospels sake or for Christes name, that by it the fayth of the holve persons myghte be proued, the loue of God knowen, and the godly glorified and renowned, by a wonderful deliuey before their persecutours.

Probaci-  
ons of  
diffinici-  
on.  
Ps. vi. a

¶ Examples of inwarde affliction appeare euerye where in the Psalmes, where Dauid complayneth of synnes, and of the horribleness of death, as in the syxte Psalme, where he sayth: O Lorde rebuke me not in thyne angre, chasten me not in thy heauy displeasure.

These inwarde afflictions and crosses we call commonlye tribulacyons and anguyshes of mynde.

¶ Examples ynoughe of the outwarde affliction or

on oꝝ crosse be neyther at thys daye lackynge,  
 sythens the tyme that the pure worde of **GOD**  
 hath of late spꝛonge vp agayne, wherewith al-  
 so came forth the crosse, whiche is accounted  
 to be alwayes mooste faythfull companion of  
 Goddes worde. The grace of **GOD** is the  
 cause of thys crosse, accordynge to the sayinge *i. pet. 2. d*  
 of Peter. For thys is the grace of **GOD**  
 and in this we be called, &c. I added (for the gos-  
 pꝛell sake and name of **Christe**) lest a man shuld  
 thynke here that it is the crosse to be punished  
 as a myrthener, felon, blasphemor, heretyke, &c. *i. pet. 2. d*  
 And so Peter discerneth the crosse of the chꝛi-  
 sten innocentes, frome the crosse of them, whiche  
 haue deserued it by their wycked dedes. Also  
**Christ** sayeth: ye shall be hated of al menne for  
 my names sake. Furthermore, these wordes for  
 the gospell sake, oꝝ the name of **Christe**, doe ex-  
 clude suche crosses as be deuysed and chosen by  
 mannes wyt, whiche iolye workemaisters and  
 iustifiers of them selues doe laye vpon them. These be  
 selues to merite by the same euerlastynge lyfe, *crouched*  
 for the true crosse is a thyng annexed to the *friers ho*  
 gospell, whiche whosoever receyueth, shal haue *ly obser*  
 no neede to laye a crosse vpon hym selfe, sythens *uantes &*  
 of the oþone accorde it foloweth the profession of *suche o*  
 the Gospell. For yf thou be a ryghte Gospeller: *ther glo*  
 pea, a ryghte Christen man, for one deuyl thou *troughly*  
 shalte receyue infinite, for one persecuter, a *poctures*  
 great multitude of persecuters, whiche shall lye  
 in a wayte of the continuall ye.

The effectes of the crosse, whiche I haue put  
 in the diffinicion shal be euident by the places  
 and examples folowynge. *i. Peter. i. b.*

Saluacion (sayeth Sayncte Peter) is prepared  
 alreedy



## Common places

- 1. Pe. i. b.** alreadye to be shewed in the last tyme, at whiche tyme ye shall reioyce, though now for a season (yf neede requyre) ye are in heuruelle throughe many folbe temptacions, that poure say the once tryed, kerge muche more precious than golde that perissheth, though it be tryed wth fyre, myght be founde into prayse, glory and honour, Item the wyse man sayeth: whome God loueth he chasteneth. He scourgeith euery sonne whom he receiueith. This effect of the crosse is most excellentlye and godlye sette forth throughtoute the whole. xii. chapter to the Hebrewes. Nowe examples be these. The temptation of Abraham, wher God had him offre hys son Isaac for trial of hys fayth. Job also was tempted, and sore afflicted for hys pfofe of fayth. Christe called vnto hym Peter on the Sea to proue and trye his fayth. Moreover in y booke of Judges it is read howe God destroyed not certayne nations of the gentyles to the intent he woulde trye throughte them the children of Israel whether they would kepe the waye of the lawe, and walke in it or no. Finally beere manye examples of the glorious deliuerie, appeare in the scripture in whiche a man maye see that God for thys purpose hath brought the faythfull and godlye persons to the crosse or tribulation, to the intent he woulde glorifie and sette out their name and renowne befoore their persecutoure. Hyther belongeth the example of the wonderfull deliuerie of the children of Israel, of Ioseph oute of prysen, of Anna the mother of Samuel, of David, and infinite othe.
- Exo vii. viii. ix. Gen. xli. 1. Reg. i. i. re. xvi.** The cause of the crosse or tribulation, is the kinde wil, grace, or charite of God according to

to the saying of Peter. This is the fauoure of God, and to this ye be called. Also of the wise man, whom God saueh him he chasteneth. The occasion of the crosse is the selfe gospell whiche detecteth the hypocriticall and false worshyppe of God, whiche thynge the hypocrytes can not beare, and therefore they hasten them selues to persecute the louers and folowers therof. The formall cause of the crosse, or forme and maner of bearynge the crosse is pacience, accordynge to Christes sayinge. By pacience ye shall possesse your soules, Also accordynge to the sayinge of Paul to all sufferance and pacience with ioye (as who shoulde saye) that the heart be not angry with God in tribulation. It is to the Phil. Doe ye al thynges without grudgyng. Grudgyng and grasse in the crosse be contraries to ioye and reioysynge. For surely the godly ought to ioye and reioyse in the crosse and in afflictions in that they be suche as God wyl lette them suffer for the gospels sake. And therefore S. James sayeth. My brethren counte it for an excedyng ioye when ye fall in to sondry temptacions, knowing this, that the trial of your faith bringeth pacience, ec. Iho. v. And not only that but also we glorye vpon our afflictions.

¶ Nowe that pacience is the gyfte of the holye ghost, testifieth Paul, where he sayth. The fruit of the spirite is loue, ioy, peace, pacience, ec. It is Psal. lxi. al my thynges be subiecte to God. For from hym cometh my pacience.

¶ Crosse or tribulation maye be deuyled into the outwarde and inwarde Crosse. The inwarde compryseh the afflictions and temptacions of the conscience.

Luc. vii

Phil. ii. b

Iaco. i. a

Gal. v. d

Partes  
of the  
crosse.

The

## Common Places

The outward crosse conteineth all outward persecutions. Howbeit the inward and outward crosse be very greatly conioyned and knyt thone to thother, so that the outward afflictions be selde without the inward. For when we suffre tribulacion outwardly, we be inwardly assayed and tried also with temptacions. Certes; it is right expedient to reterne and knowe this diuision of the crosse, lest when we heare that the crosse is a thinge incident and annexed to the gospel, we hold forth with iudge that he can not be a good chrysten person whiche suffereth not outwardly eether persecution or death, like as at this daye the Anabaptistes playe the toles in a right weighty and earnest mater whiche they do contende and saye, we can not be true chrysten men, vnlesse we suffre death and be layne, and to thiminte we myghte be layne, they commaunde vs to seke occasions. In deede the crosse is a thinge annexed to the gospel, shall neuer faile the chrysten men. And albe it it shall not bete them outwardly, yet inwardly there shal be alwayes infinite temptacions of such payne and greuance that there is no man but had rather suffre death in so extreame and greuous perils that might outwardly chaunce then suche temptacions, so that the same temptation be true and vnfained terrorours and feares of the mynde.

Anabaptistes

The inward crosse is muche more greuous than the outward.

The effectes

Iu. ii. v.

The effectes of the crosse be these. To proue and trye a mans faith, as the scripture witnesseth. 1. Peter. i. Jac. i. Also in the booke of Iudges. God in his anger saith concerning the children of Israel, that he wolde not cast forth the children of the gentiles to thiminte to proue Israel







kingdome of heuen. Here we must note that the  
cause of blisse is to be in the kyngdome of heuē  
so that the meaning and sence of this text is, mat. v. 10  
that such as suffre the crosse be blessed, because  
they be in the kyngdome of heuen, and not be-  
cause they suffre persecucion. Also Chyeste  
sayth blessed are ye when men reuple you and  
persecute you, and shall saye all maner of  
evils agaynst you for my sake reioyse and be  
glad for your rewarde is great in heuen, here  
yf ye will set the cause before ye shall easely  
haue the meaning and explication of this place  
in this wyse. Because they that be persecuted  
reupled for Chyestes cause, know that they be  
regarded of God, and haue a sure rewarde by  
promyse layde vp for them in heuen, therfore  
they be blessed.

Contraries to the crosse be these. To graunt  
with the Anabaptistes that by the name of  
crosse is only ment an outward persecucion.  
To graunt that the crosse of persecucion of  
the Godly persons chaunceth casuallye. To  
impute the crosse of the Godlye vnto Satan.  
To denye that the crosse chaunceth of the boun-  
tyfull will of God, of the grace and charyte of  
God. To beate the crosse vnpaciently and gryd-  
gingly agaynst the forme of bearing the crosse.  
To curse God in persecucion, or in the crosse.  
To be angry with God in tribulacion. To  
holde that the Godly persons shall not be sub-  
iect to the crosse euen to the ende of the world,  
but that the crosse of the Godly shall ones cease  
here in erth, & they may reigne here peacefully w-  
out al maner of trouble or affliction to ende of a  
Thylia  
nes.



## Common places

Anabap-  
tistes.

Donati-  
stes.

Anabap-  
tistes.

The er-  
roure of  
monkes &  
friyers.

Thys erreure longe agoe began of the Chyl-  
les, whiche nowe of late the wretched Anabap-  
tistes haue renued. Item rashlye to runne vpon  
persecution and the crosse. To laye the crosse  
vpon them selues. To holde that it is synne to  
flee the crosse, where escape or slepunge maye be  
without prejudice of Gods name. To hold that  
the crosse maye be resisted with the swearde, and  
with violence, agaynst the manifest example of  
Christe, and of al saintes. To rush hedlyng into  
the dangers of y<sup>e</sup> crosse, and to praye to haue the  
crosse and persecution, as longe the Donatistes  
dyd, and as the Anabaptistes doe at this daye.  
To graunt that he can not be a chrissten manne,  
whiche either suffereth not outward persecu-  
tions or dyeth for the gospel. To mayntayne the  
opinion of freers and monkes, that the pu-  
nishments of the wicked malefactours stande  
for their saluacion. To holde that the crosse as  
a good worke iustifieth. To holde that the effec-  
tes of the crosse, whiche procede of rewardes,  
chaunce vnto the godly, euen for the very perse-  
cution or crosses sake, and not because of the  
promyse.

## Of Humilite. Capitu. xxxii.

Definici-  
on.



Humilite or lowlynes towardes  
God, is y<sup>e</sup> true feare of God, wher  
by the consciences beinge terrified  
and made afrayed with the iudge-  
ment of God, cast from them their  
whole confidence of theyr owne  
powers, of their owne wysdome, of theyr owne  
ryghteousnes. &c.

Thys

This diffinition is proued sufficientie by the prophet Esay, sayinge. Thus saith y<sup>e</sup> lord, heauen is my seate, & the earthe is my foote stole, where shall nowe the house stande that ye will buye me vnto me; and where shal be the place that I will dwell in? As for these thinges my hande hath made them al, and they are al created sayeth the Lord. Which of them shal I regarde? euen hym that is a lowlye troubled spirite, and standeth in awe of my wordes. An example of this humilite is excellent in Dauid who beinge rebuked of the prophet Nathan, espieth his syn, and not trustenge that by his owne propre iustice, he might appeale the wrath & displeasure of God, whē he saw he should be put out of hys kyngedō he knew y<sup>e</sup> the thing was done by gods counseyle & prouidence, wherfore he moued not to hys owne powers or wysedom that he myght retayne and kepe still hys kyngedom. The vessel wherein this humilite reposerh is y<sup>e</sup> mynde, and therfore S. Peter calleth it the lowlynys of mynde, sayinge: se ye haue lowlynys of mynde fexed in you. Proue Esay. xlii. a

Of humilite the cause is of the holys ghoſte Causis. whose gyfte it is. To whiche is also gods worde added, for the woordes of GOD teacheth and instructeth vs to distruste and condemne oure selues, and to commyt oure selues hollye to Christ. Sainct Bernarde maketh the knowledge of a mans selfe the cause of humilite, for thus he sayeth. I knowe that no man withoute the knowledge of hym selfe is saued. For of this knowledge of a mannes owne selfe spryngeth humilite mother of saluacion, and bernard super cā. ii. sermo xxxvii.

## Common places

also the feare of the Lord which in lyke wyse as  
it is the begynnynge of wysedome, so also it is  
of helthe.

**No  
partes.**

**T**his humilitie, of whiche we speake hath no  
partes. For it is one certeyn moeyon of mynde  
towards God by whiche the consciences fea-  
red by the iudgement of God distrust them sel-  
ues, to thynke they myghte be holpen by the  
mercy and ayde of God. The cruell humilitie  
or lowlynes wherby we despyse not other before  
oure selues, is the effecte of this humilitie to-  
wardes God. For who soeuer knoweth his own  
vncleannes and wickednes shal neither contemne

**Humili-  
tie of re-  
ligious  
persons.**

ne despyse other. Certes an hypocritical & coun-  
terfeyt humilitie is that whiche oure monkes,  
religious freres, chanyons and nunnys haue farned in ce-  
perions. remonies and ouerwarde apparel. This humy-  
lytie may be rather called arrogauicie or pryde.

**Effectes  
of lowli-  
nes,**

**T**he effectes of this lowlynes of herte of hu-  
militie in scripture be knowen to be these.

isa. xlii.  
psal. i.  
1. pet. v. b

To feare God truly. To be frayed by the know-  
ledge of a mans owne synne trulpe. To caste a-  
way in the syght of God, al his owne righte-  
ousnes, holynes, wysedome confydence. To be a  
couerpte and humbled hert. To be a token that  
God wil haue mercy on vs. For God respyseth  
the proude but to the lowlynes he geueth  
grace. To be a sygne that we be in the kyng-  
dome of heauen, accordynge to the sayynge of  
Christe.

Blessed are the meke. For we, the humble be cal-  
led blessed, not because of the very worke of hu-  
militie, but because they be in the kyngedome  
of heauen. Item to be hearde of God, as Iu-  
dith



## Of Humilitie. . . . . fol. r. ciii.

which sayeth . There was neuer proude person  
that pleased the (oh Lord) but in manner of the  
humble and meke hath the pleasure bene more  
more. Also psal. xi. God hath loved vpon the  
er of the humble ; and hath not despised their  
petitions . To be exalted of GOD. Luke. i.  
He putteth downe the mighty from their seates  
and exalteth the lowly. To beare the iniquities  
of others . Of this effecte S. Paul treateth  
manifestly to the Galathians sayings. For he  
if anye manne be fallen by chaunce into anye  
faulte, ye whiche are spirituall, helpe to amende  
him in the spirit of mekenes. &c. Also Christ.  
Mathew. vii.

Judith.  
ix. c.

Galathians. vi. a

¶ Contraries to humilitie be these . To holde Contra-  
that humilitie or lowlynes standeth in outward ries.  
gestures, clothynge, ceremonyes, rites, and out- The  
warde thynges. To saye lowlynes of mynde be- error of  
foze God is oure owne worke . To saye humi- the ligi-  
ltie euen of it selfe geueth remission of synnes. ouse per  
To make decrees of humilitie, and certayne re- sonnes.  
warde of them in the lyfe to come.

## ¶ Of Sacramentes. Capit.

§ § § § §

**S**acramentes be visyble signes , insti-  
tute and ordeyned to testify of the bon-  
tiful wyll of God towarde vs, and to  
moue and excite oure hertes to saye the  
toward the promyses of God.

Diffini-  
cion.

I call the sacramentes visyble signes for ii.  
causes, the one because they be layde open to the  
eyes, the other because lyke as thynges set be-  
foze the eyes do moue the sight, so the sacramentes

probacio

D. iiii.

moue

# in the 10th Common place

**Augu-  
stine**

might be hereto beleue. Therefore saith Augustine the best property falloweth a sacrament a visible word. For as the word is a means wherby the holy ghost cometh to be felt, and beareth together with the holy ghost of faith, according to Paul. Faith is by hearing, hearing of the word of God. So also the sacramentes be means wherby the holy ghost moveth hereto beleeve; and be in many causes of the very faith.

**The effects  
of the  
operacy**

**ons of  
the sacra-  
mentes**

The effectes of sacramentes have no ambitions of guile of doct, but be more clerely espyed by the use of circumcision which was a signe & testified and bare witness of his fauoure of god towarde Abraham. It aduised him of the promise.

**Ro. 4. 11.**

It testified him by in temptation vnto faith, and therefore this signe is called of his apostle his scale of righteousness, not by it iustified Abraham, but that he assured, & as it were sealed by his heart, and kept him in a true faith towarde his promise which was made vnto hym. Undoubtedly no man wil wonder at these effectes of the sacramentes if he vnderstandeth his use of his word wherfore the word serueth. And where as a sacramente is a visible word, who shall doubt but that a sacrament may worke that thing in the eyes, whiche the word worketh in the eares.

**Diuisio  
of sacra-  
mentes.  
Vniuer-  
sal sacra-  
mentes.**

Accordinge to the varietie and diuersyte of sacramentes, we deuide them into sygnes vniuersal, and signes particular. Vniuersal sygnes be such as pertaine to al men alike, and be not bounde to certayne parsons, as baptysme and the souper of the lorde. Vnder baptysme we may expresse absolucio, which properly belongeth to penitentes or repentaunt persons, for baptysme

baptisme also is a signe of repentaunce. True these signes I meane baptisme (vnder whiche also is bypocrisie) & the souper of  $\text{h Lord}$ . be properly called sacramentes, because besides that they be signes of grace, they haue also remission of synnes annexed. But forasmuche as we se that al those thinges in a generalltye may be called sacramentes which contayne promises to them annexed, as be prayer, the crosse, almes, marrymyn, gouernaunce, and such lyke, therefoze these and semblable ought to be referred to the vniuersal sacramentes. For prayer pertaineth to all men indifferently, lyke as also  $\text{h rest}$  namely in respect of power. Signes particular be such as be geuen to prynces or peculier persons, or to some certayne people, as circumcision was geuen to  $\text{h Iues}$ . Also there were signes particular geuen to Gedco, Ezechias, and to ocher. In dede that these particular signes although they were signes of grace, yet they had not promises annexed vnto them of remission of synnes, as haue the sacramentes of the new testamente.

The signes or sacramentes of the new testamente, whiche pertaine properly vnto vs were ordayned and institute of Christe.

Oure weakenes gaue the occasion of instituting them. For mans mynde after the fall of Adam, beinge of suche weakenes that by the bare worde it coulde not haue stedfast beleeue, therfoze Christ moued by our weaknes, added to  $\text{h word}$  certayne signes to helpe our infirmite, to thintete we might be led felyngly, as it were by the had vnto faith & beleeue of gods promises, as testifieth also S. Augustine wher he sayeth: Auguſt.

Man before synne sawe God, vnderſtoode hym, tene.

A. v. and



## Common places

and trusted vnto hym. After synne, manne can not conceyue God, onlesse he be holpen by some meanes. To these causes is added the worde, accordynge to this sayinge, yf the worde be put to the elemente, so is made the sacrament.

**The effectes of the sacramentes.**

**T**he effectes of the sacramentes be gathered of their propre vse wherunto they serue, whiche who so marketh, together with the circumstances and occasion of the ordinaunce of them shal easily se what be the effectes of the sacramentes. Surely they may be these. To testyfy of gods will towardes vs, or to be signes of grace. To aduertise vs of the promyses of God. To exercise and moue the herte to beleue the promyses of God. To lyfte vp the godly in temptation vnto faythe. To be tokens of confession by whiche we confesse what God we serue. To be signes of thankesgeuyng. To be allegories and as a man woulde saye watche wordes of good maners, which myght prouoke vs to serue one an other, and to change our lyfe into better.

**Contraries or errors**

**C**ontraries to the sacramentes be these: To holde that sacramentes be onely markes of oure profession, wherby the christen menne are dyscerned from the heathen. To saye with the Anabaptistes that sacramentes be onely tokens or watche wordes of good maners. To graunte wth the Enthusiastes that the holye gost is sufficient, and that we nede no sacramentes in the congregacion. To holde wth the scholemen that there be onely seuen sacramentes, yf we call all those thynges in a generalyte sacramentes whiche haue promyses annexed.

**Anabaptistes. Enthusiastes. Scholemen.**

To call wth the scholemen some sacramentes whiche haue no promyses annexed.

To

To graunte with the Donatistes and other heretikes that the sacramentes may not be handled of euill ministers. To denye the sacramentes to be signes of Grace. To adde anye thyng to the sacramentes or plucke anye thyng from them. To denye that the sacramentes be made by the commynge of the worde vnto them. To denye that sacramentes be meanes to moue the heart vnto beleue. To denye that the proper and principall effectes of sacramentes be to testify of the louinge will of God towarde vs, and to stirre oure hearte to fayth whiche receueth forgiveness of synnes annexed to the signes of the newe testament. To graunt that the sacramentes be not ratified or sure wpythout fayth or our addicions. To this error answereth sayncte Augustine in hys booke of baptisme wpyth these wordes. It shylleth not when we treate of the perfection and holynesse of the sacrament, what he beleueth or with what faythe he is endued, whiche receueth the sacrament. In dede it shylleth very muche as touchynge the waye to saluation, that is, that thou shouldest obteyne the effectes annexed to the sacrament. But it shylleth nothyng as concernynge to the question of the sacrament. And euen in the same booke of baptisme he writeth thus. Manifestum est fieri posse, ut non sine integra, maneat sacramentum integrum. That is, it is manifest it maye be, that fayth not being perfecte, yet the sacrament may remayne perfect. To holde that the effectes added to the sacramentes may be taken wout fayth. To adoze & supersticiously to worship the sacramentes, neuertheles in the same season a reuerence towarde the sacramentes is not prohibe.

Donatistes.

August.



## Common places.

To wrestle and straigelye to interpret the wordes by whiche the sacramentes be institute. In which contraytes thou shalt finde debated and confuted in my Catechisme or institution of a christen manne.

### Of Baptisme. Capitu. xxxiii.

**B**aptisme is a sygne or sacramente instituted of Christe for remission of synnes.

Math.  
xxiii. d

Act. ii. c

Causes  
of baptis  
me.

S. Au-  
gustine.

August.  
vppon  
Johu.

The profe of this distinction,  
Go ye and teache (sayeth Christe the institu-  
ter of this sacrament) all nations baptysenge  
them in the name of the father, the sonne, and  
the holie ghoste. Also, Marke. xvi. Who so be-  
leueth and is baptised shall be saued, that is,  
shal haue remission of synnes. Likewise Peter  
preachynge to the people sayde: Repente ye, and  
be euerye one of you baptised in the name of  
Christ for remission of synnes.

The causes farre and nere of baptisme be  
these, the worde, the water, the minister, the per-  
son to be baptised, the godfathers and godmo-  
thers. Of these some be of the substance of  
baptisme, as the worde and the water, according  
to the ordinaunce of Christe. S. Augustine of  
the worde speaketh thus. Accedat verbum ad e-  
lementum, et fiat sacramentum. That is, let  
the worde be put to the element, and so let the sacra-  
ment be made. Also in another place he sayeth:  
Verbo baptismus consecratur, detrahe verbum,  
et quid est aqua nisi aqua, that is: By the word,  
is baptisme consecrate, plucke away the worde  
and what is the water but water?

Nowe



Note the minister, the person to be baptised,  
 and the godfathers and godmothers, be not the  
 substance of baptisme. For baptisme is made  
 neither the better nor the worse by reason of  
 persons. For the whyche the Anabaptistes re-  
 quyre as principall cause to the full perfec-  
 tion of baptisme, is not of substance of bap-  
 tisme, because the intier type and perfection of  
 the sacrament dependeth onely of the worde and  
 the water, whiche two thynges beynge presente  
 it is not to be disputed further of the intier type  
 of baptisme. For baptisme is intier and per-  
 fecte whether the persons be baptised, the mi-  
 nister, godfathers or godmothers doe beleue or  
 not beleue. Neuerthelesse this is true the ob-  
 tainynge of forgiveness of synnes, whiche is the  
 effecte annexed to baptisme is requyred for the  
 assentynge to the promyse of remission of syn- August.  
 nes. And this is it that S. Augustine sayeth:  
 It shallesh not as touchynge the entier type of  
 the sacrament what he beleueth, or to what faith  
 he is endued, whiche receiveth the sacrament.  
 Great diuersite doubtes there is as pertain-  
 eth to the waye of saluacion. But as to the  
 question of the sacrament there is no difference.  
 Saynte Augustine calleth the waye of salua-  
 cion, whiche I call the obtainynge of the effecte  
 annexed to baptisme concernynge remission of  
 synnes, howe be it, after what maner and howe  
 the infantes receiue remission of synnes in bap-  
 tisme, where as they haue not faith by hearing  
 of the worde, I haue sufficiently declared in  
 my Catechisme or Institution of a Christian  
 manne.

¶ One onely thyng vndeuyded is baptisme, tes,

No par-

of

## Common places

of whiche we here speake, that is to wete the  
baptisme of water.

**The effectes of** The proper effecte of baptisme is remission  
of synnes, accordynge to the sayings of Peter,  
baptis- repent ye, and be euerie one of you baptised in  
me. the name of Christe for remission of synnes. **Y-**

**Act. ii. b** tem of Christe. He that beleueth and is bapti-  
sed shall be saued, that is to saye: shall haue re-  
**mar. 16. d** missions of synnes. The rest of the effectes whi-  
che folow, doe sprynge originall of thinges in-  
cident to baptisme, and of the proper vse of the  
sacramentes, as: To be a signe that we be deliue-  
red from the druyll sinne, death, hell, &c. To be  
a signe of oure remouynge out of the kyngdome  
of Satan into the kyngdom of Christ. To tes-  
tifie of the bountifull of God towards vs. To  
be a token that we be reconcyled to God. To be  
a washynge, in whiche is geuen vnto vs the ho-  
lye ghoste, who becommeth to mortifie the con-  
cupiscence whiche neuerthelesse abydeth in vs,  
althoughe the gelype of originall synne be taken  
away. To exercise and moue the heart to beleue  
as ofte as we remembre baptisme and the vse  
therof. To wytnesse that we be Christians and  
sworne to Christe and so baptisme is a signe of  
our profession. To testifie that we borne to the  
waves of perylls, and to the change of lyfe,  
to the intent we shoulde dye continuallye, as  
longe as we lyue, fro synne, and rise agayne like  
newe menne vnto ryghteousnes as declareth  
Paule, and so is baptisme an allegorye.

**C**ontraries to baptisme be these.

**Contra** To consider baptisme withoute the promise  
**spes of** to it annexed, whiche erreure gendereth the con-  
**errours** tempte of baptisme.

Co

Seleuci  
ans.  
Enthu-  
sias-  
tes.

To denie baptisme with the Seleucians. To graunte with the Enthusiastes, that the holie ghoste is ynough, and that baptisme nedeth not in the churche. To holde that the worde & faith suffices to saluaciō, & therfore we nede not baptisme. Thys erreure presumeth aboute the iudgement of Christe, whiche ordeyned baptisme, whiche doubteles woulde neuer haue ordeyned it if he had knowen no vse of it in the churche. To holde that baptisme is onely a signe of our profession. To saye with the Anabaptistes that baptisme is onely an allegorye or watch worde of good maner. To saye baptisme is onely an outward warde washing of the body which y outward satisfaction is forgeuen. To maintayne that baptisme is perfyte and intier although the water benot there. Thys erreure is agaynst the matter of baptisme. To saye that spirituall baptisme sufficeth, whereby we be baptised of the holie ghost. To holde that baptisme is whole and perfyte withoute the worde. To saye that baptisme is not perfyte or sure, but is to be renewed agayne, onlesse faith be present. Thys erreure is confuted sufficiently well in the causes of Baptisme by the wordes of Sayncte Augustyne. To saye yntel ministers make Baptisme not good, whiche erreure Sayncte Augustyne confuteth. To graunte that for the vnfaithfulnesse or unworthynesse of the Godfathers or Godmothers Baptisme lacketh of hys perfection. To denie tra Cref that a manne is apte and mete to be baptised at anye tyme of hys age, whiche erreure bynde gramati the kyngedome of Christe vnto obseruacion cum, or merhyng.



## Controversial places

August

For the bringing in of Christe cometh not  
 one Christe by water but many with merking.  
 Whereby the baptisme is comenly by merking.  
 whiche is a parte of the bringing in of Christe.  
 To holde that whiche is to be baptized to be bap-  
 tized in the name of the father, the sonne  
 and the holy ghost: that is a forme of sufficiency  
 not. This error is against the forme of bap-  
 tisme. To holde that to be dipped those in the  
 water is by God's law. To holde that baptisme  
 is good enough the name of the sonne given on-  
 ly to the persons baptized: that is not by  
 the congregation but undoubtedly if they do not  
 receive the baptisme is to their destruction  
 as the word of God saith. Augustine. To saye that  
 baptisme made with corrupt water is of no  
 force but ought to be done againe. To denye  
 that it is necessary to layfull for every person  
 to have it. To take the help of without calling  
 the water and baptizing: no necessity to re-  
 newe it. To holde that such as be bap-  
 tized once neede not to be baptized againe.  
 To holde that the effectes of baptisme do follow  
 baptisme of water: that is then for such con-  
 trarye the word of God saith. To saye baptisme maketh a  
 man to be the child of God and to be free of law.  
 This error is openly false against the common  
 experience. That the gift of a signall fyne is  
 taken away. To saye that the gift is taken  
 away by baptism: but not the pain or punish-  
 ment. To saye that baptisme is both comfort  
 blessing vnto us throughout our whole life: so  
 that by it we maye lyf by and solace our selves.  
 To denye that the effectes of baptisme do endure  
 continually vnto vs to oure consolacion. To  
 deny

denye repentaunce vnto suche as fall after baptysme with the Nouacians and Anabaptistes. To denye mortification and regeneration after baptysme with the Catharians. This errour springeth of ignorance of original concupiscence or sin stickynge in vs. To denye the ceremonies added to baptysme, by mans authority, be thinges indifferent, that is to wete, whiche maye be left vndone or may be done so the same be not wycked without danger or scruple of conscience. To make but a tryfle of the misycall sacrament of baptysme. To holde that men ought as often tymes to be baptised as they fall into sinne. To holde that because of the effect of baptysme whych is remission of synnes, baptysme is the oftener to be vsed, to thynkēt we may oftener receiue forgiveness of our synnes. To holde that chyldren not yet borne are to be baptised in their mothers wombe or those whiche partly be borne and partly yet sticke in their mother. Against this errour saith saint August. in this wyse. No- thing can be borne agayne, which is not yet borne. To say that infants which be baptised at home in tyme of nede according to the forme appointed of Christ conteyned in these wordes, in the name of the father and the son and the holy ghost, ought to be baptised agayne in tyme. To hold with the Anabaptistes that chyldren are not to be baptised, tyl they come to the age of discrecion. This erreure is new and was neuer herd in the church of Christ before.

These contraries and other more I haue confuted in my Catechisme or institution where thou shalt finde a complete and entyer trea-

Pouacians.  
Anabaptistes.  
Catharians.

Anabaptistes.

August  
ad dardani.

Anabaptistes.

## Common places.

tise of baptisme.

The supper of the Lorde  
Capi. ¶¶¶¶¶.

Diffin=  
cyon.

Math.  
xxvi.c.

**T**he supper of the Lorde is a sacraments  
orderyned of Christe hym selfe, that suche  
as haue fayth in these wordes of Christ  
the promysse (that for you is geuen &  
shed for the remission of sinnes) maye receyue  
pardon of all theyr sinnes to thintent that also  
they maye forgiue theyr neighbour and do them  
good frely after the xemple of Christe.

Math.  
xxvi.c.  
mar. x4. c  
Luc. xxii  
i. cor. xi. e

¶ Probacions of this diffinicyon.

ii. Cor. x

**T**hat the supper of the Lorde is thordinaunce  
of Christ, teache thre euangelistes. Mathewe,  
Marke, Luke. To whome also Saynt Paule  
agreceth. Remyscion of sinnes is the effecte added  
by the promysse of Christ vnto this supper. But  
is not here taken but by hauing faith vpon the  
wordes of Christe the promysse, which be these:  
geuen for you or shed for the remission of sinnes.  
Finally, forasmuch as this sacramēt is a signe  
of mutuall charitie as thapostle techeth, therfore  
I haue made the fenall fruite of remyscion of  
sinnes, that we shoulde so loue our neyghbour,  
and stude to do him good, as Christe loued vs  
and dyd vs good.

Causes  
off Eu=  
charistic  
or lordes  
supper.

**T**he causes of the sacrament of the Lordes  
supper be these: Christ the institutor, the worde,  
bred, wyne, the receyuer, and the minister. The  
worde the bred and wine be of the substaunce of  
this sacrament, whiche beinge present it is not  
further to be disputed concernynge the entiertie  
or perfection of the sacrament. The receyuer  
and mynister whether they be good or euyl, whe-



## Of the Lordes Souper.      Fol. ciiii.

ther they beleue or not, beleue by their nough-  
tyness or vnbylese nothinge is detracted or pluc-  
ked frome the perfeccon and holynes of this sa-  
crament, likewise as nothing is added by the  
goodnes and faith of them. Albeit in the meane  
season it is true, that the effecte annexed to the  
Lordes supper, concernyng remission of sinnes  
doth not folow the eaters and drinkers in this  
supper, onles they eat also by fayth the wordes  
of Christe the promysse. The materpal causes  
of this sacrament be the breed and wyne, of whiche  
this sacrament the body and bloud is made.  
The formall causes be to eate and to drinke.

¶ The Lordes supper is not deuyded in partes, onles a man wyl drawe partes oute of the matter of whiche it is made, I meane, of þe breed and wine or of other thinges presente of whiche consisteth the body and bloud of Christ. Certes of the coniunccon or rather conglutinacon of these thinges, is risen the errour of one kinde, contrary to the ordinaunces of Christe, and the vsage of the auncient church.

¶ The fathers, folowynge the apostle haue not vnaptly made two maner of eatynges of the lordes supper. The one they corporall or sacramental eate whiche is done wth the mouth only wthout fayth, and as Saynt. August. sayth whiche no spirytual refeccon foloweth. This eating maketh vs to vse the Lordes supper vnworthely. And of this Paule maketh mencyon wryting to the Corinthians, in this wise: wherfore who so euer eate of this breed or drinke of the cup vnworthely, shall be guiltye of the bodye & bloude of þe lord. Also he saith, whosoever eateth or drieth vnworthely eateth & drieth his owne

Of the  
two sort  
tes of ea  
tinge.

Auguste

i. cor. xi

## Common places

**The spi-  
rituall  
eatynge.**

**1. cor. xii.**



**Joh. vii**

**The ef-  
fectes of  
the Lordes  
supper.  
mat. 26. c**

dampnation, because he maketh no difference of the Lordes bodie. The other they called the spirituall eatynge, whiche is done by faythe and whiche the spiritual refection doeth folowe.

This maketh vs to vse the Lordes supper worthely. Of this, thus wyrteth Paule, lette a man therfore examine hym selfe, and so let hym eate of the bread and drynke of the cup. Shewe, he examineth hym selfe, whiche by farthe cometh to the Lordes supper and pondereth well with him selfe the vse and profite of this supper, and so discerneth this supper from a fleshy supper. Doubtles this spiritual eatynge Christen persons do daily vse although they receyue not the sacrament, when spirituallye they be implanted and graste in Christ by fayth, that they may abyde in Christe and Christ in them. Of this eatynge speaketh Christ through the whole sixte chapter of John. But to eate together with the mouth and also with fayth this only maketh the worthy and holysome eatynge of this supper.

This supper for as muche as it is a sacramente of the newe Testament, therfore remission of synnes is the proper effecte thereof, whiche is purchased by faythe or credite given to those woordes of Christe the promysse. Geuen for you, and shedde for the remission of synnes. To this effecte these also folowynge maye be added. To haue ryghteousnes. To haue euerlastynge lyfe. For these two effectes be annexed to remission of synnes. To testifie of the bountifull will of GOD towards vs. To testifie that Christe dwelleth in vs. To admonyshe vs of the promyses of GOD.

To

# Of the Lorde's Souper. fol. cv.

To be a sygne that God is appeased. For suche as beleue that they receyue in this supper forgiveness of synnes, be also assured that God is pacified, and well contented w<sup>th</sup> th<sup>e</sup> comfortinge them selues w<sup>th</sup> this sacramente, as a sygne of most certayne grace and attonement.

To brynge ioye vnto the consciences, wh<sup>e</sup> approachynge by faith to this supper we be through perswaded that we receyue remission of synnes.

To kyndle rayse and styrre v<sup>p</sup> oure faythe. To prouoke vs to mutuall loue and charitie for the supper of the Lorde is a token of brotherly charitie. To moue vs to worke well leest we polute and defyle agayn our bodyes whiche be nowe ioyned to the bodye of Christe. For to this intent we be iustified or receyue remission of synnes in this sacramente that we shoulde worke wel accordynge to Paule, we be his workeman-shippe created in Christ Iesu to good woorkes so that the ende of iustificacion is to worke wel.

To testifie that we be christians, and appertaine to Christe. Thus the supper of the Lorde is a token of oure profession. To styrre vs to geuige of thanks. And therefore of the aunciēt fathers this supper is called Eucharistia, that is to say a thanks geuyng.

Contraries and errours agaynst this supper be these. To bring forth superstitiously with the Thomistes sondrye fygures and types of this supper oute of the olde testamente, Albeit the eatynge of the pascal lambe may be a figure of this sacramente. To holde that the supper of the Lorde is onely a marke to dyscerne the christen from the hethen. To say with the Anabaptistes y<sup>e</sup> the supper of y<sup>e</sup> Lord is only a signe

Eph. 2. b  
Ro. vi.

Why  
this sa-  
crament  
is called  
Euchari-

stia.  
Cōtra-  
ries.  
Thos-  
mistes.  
Anabap-  
tistes.



## Common places

**papistes** of brotherly frendeshyppe or loue amonges the  
godly parsons . To holde wyth the papistes  
that the souper of the Lorde is an oblation or  
sacrifyce to be applyed for other bothe quicke  
and deade, so that this sacrifyce maye deserue  
and meryte vnto them remission bothe of pena  
and culpa, that is, of the payne and of the blame  
or faulte. This erroure shal be sufficiently es-  
pyed by the comparynge together of the commū  
and euangelicall souper, and of the priuate and  
**papistical masse** papistical masse, in which comparison we se that  
the poppe the masse agreeth in maner nothyng  
at all wyth the Lordes souper whiche Christe  
instituted. To denye that mans reason is not  
forthwyth offēded by this sacramente, when it  
neglecteth the worde and commaundemente of  
Christe the institutoure . To denye that mans  
reason, is not forthwyth offended wyth the vy-  
littie of this souper when it considereth it wyth-  
oute the promes annexed vnto it. To denye in  
this souper that vnder breade and wyne is mi-  
nistred vnto vs the true bodre and true bloude  
of oure lorde Iesus Christ. To dyspute super-  
**Schole-**sticioulye (as of certayne scolemen heretofore it  
**men.** hath bene dysputed) of the presence of the body  
and bloude of Christ, or howe and after what  
fashion the bodre and bloude of Christe is there  
present, or howe greate and howe lytle it is . To  
interprete the wordes of the Lordes souper al-  
legorically. To put to, or take fro the souper of  
the Lorde. To denye that the cause of puttringe  
to and takynge from in this souper is the selfe  
reason . To steale from the laye personnes  
the one kynde, euen the bloude of the Lord, con-  
trary to the ordinaunce of Christ.

To

## Of the Lordes Souper. fol. cxi.

To save that a sufficient cause of the foresayde  
 theste is the feare of daungers lest any thenge  
 myght be shed out of the chalyce. This erreure  
 for the moost parte I am wounte thus to aun-  
 swere, lyke as the testamente or laste wyl is not  
 changed because of the feblenes of the heire, nei-  
 ther the heire is depriued of his enheritable  
 goodes not wthstandynge hys feblenes or in-  
 firmitye. So neyther we shoulde haue bene  
 spoiled and robbed of the one kynde for any ma-  
 ner of oure infirmitye. To holde that the Lordes  
 souper is not truly ministred of euyl miny-  
 sters. To denye the two sortes of eatynge the  
 Lordes souper, the one wherby we vse this sou-  
 per worthely, the other wherby we vse the same  
 vnworthely. To denye that in oure tymes the  
 confusyon of the spirituall eatynge, whycher yet  
 daylye christen menne do vse by fayth, although  
 they appoche not to the sacramente by the sa-  
 cramentall eatynge, hath ingendred the errour  
 of this souper. To appoynte and lymyte prey-  
 sely a certayne time to take the Lordes souper. **Manis**  
 To compell wth the Manichees the takers of chees.  
 this souper to take it tempered wth mannes **The cur**  
 sede. To wyngge out bloude wth the Cataphri- **sed er**  
 gis oute of children of a yere olde (which bloude **roure of**  
 they fetch oute of the holt bodre of the chyld **the cata**  
 by lytle small prickynges) and myngle the same **phryges.**  
 wth floure makynge breade thereof whycher **The he**  
 they vse in the souper of the Lorde. To vse wth resy of  
 the Aquaries water in stede of wyne. To my- **Aquar**  
 nister in the Lordes souper wth the Arto- **es. The**  
 rites breade wth chese. To holde that outward heresy of  
 preparacions make vs worthye to the Lordes the Arto  
 souper. **tirites.**

## Common places

To appꝛoch to this souper without al reuerēce  
and sobꝛenes . To denye that suche are to be  
dꝛyuen away from the lordes souper accordyng  
to the vsage of the aunciente churche as be no-  
torious synners and visious parsons: To hold  
that this souper is not an entyre and perfect sa-  
crament onles the faythe of the receyuer be pre-  
sent. I answere with saincte Augustyne as be-  
foze in the tytle of sacramentes. To say that we  
may receyue remission of synnes, whyche is the  
pꝛopꝛe effecte of this souper, wꝛthout faythe or  
foz any other thyng, then because of faythe. To  
denye the fozsarde effectes of the lordes souper  
or to admytte some of them, and to reiecte and  
damne other some. To holde that the souper of  
the Lorde euen foz the woꝛkes sake doth iusty-  
fy and that wꝛthout anye good mocion of the  
vser, that is to saye, wꝛthoute the faythe of re-  
ceyuer of this sacramente . To assygne or im-  
pute the effect of this souper concernyng the re-  
mission of synnes partely to the selfe souper and  
partly to faythe. To mayntayne wꝛth Thomas  
of Aquyne that the body of the Lorde was ones  
offred on the crosse foz oꝛygyall synne and is  
nowe continually offered in the aulter foz dayly  
trespaces.

The er-  
roure of  
papistes

The he-  
resy of a  
romyshe  
saincte.

## ¶ Of Sacrifyce. Capi. ⅞⅞⅞⅞⅞.

Diffini-  
cion.

**S**acrifyce in a generalite is the oblaci-  
on of oure woꝛke whyche we rendre to  
God whom we haue knowen to be such  
one, to whom we gꝛue deservyngly this  
woꝛshipp.

Prove.

¶ That sacrifyce is an oblaciō is certayne. foz  
to



to sacryfye signifieth here to offre, and where as I added, of our woorkes, I note the difference betwene such thinges as we offre to God, and such thinges as God offreth to vs. The wordes that folow in the diffinition shewe the occasion of sacryfye, which is the knowledge of some god amonges men. For whome euery man euē from the begynnyng of the worlde hath knowne or decreed wth hym selfe to be a God, him he hath studyed to worshyp, to honoure, to geue thākes vnto, & to testifye this knowledge wth some certayne worshyppe towards the same God thus knowne. And because sacryfye is the pꝛyncipal part of worshyp, therfore by it they haue declared theyꝝ studie and zeale towards the same God. Finallye, I added deseruyngly to thintēte I would shewe the powers of oure knowledge, which not onely consist in knowynge hym to be God, but also that he createth, gouerneth, and conserueth al thynges create. This knowledge of God, whiche euen of the lawe of nature is after a maner knowne, engendreth in mē a minde whiche beleueth that we ought of duty, and not wthout cause to worshyp suche a God.

The efficiente causes of sacrifices be the selfe offerers. The materiall causes be taken of the thynges offered, as be the beastes, the frutes. &c.

Howe the occasion of sacryfices was the natural knowledge of God in all men, as I haue sayde before: Of this knowledge certifieth vs the apostle. And euen there where as he saith that the gentyles gloryfied not God whome by the lawe of nature they knewe by this he also commendeth a certayne worshyppe of God

Causes

The oc=  
caspon of  
sacrify=  
ces.

Rom. i. c

P. v.

naturallye

## Common places

naturallly put in the gentyles. Of this worſhip-  
 pyng is ſacrifyce a parte, wherfoze I conclude  
 the occaſyon of ſacrifyces was vniuerſallye by  
 nature in al menne, euen as there was natural-  
 ly a certayne knowledge of God. I ſpeake here  
 of the generall occaſyon of ſacrifyces common  
 to all men euen of nature, that they ſhould wor-  
 ſhpy ſuche as they take for God, I ſpeake no-  
 thing here of the true worſhpy of God, I ſpeake  
 nothyng of thoſe ſacrifyces whiche of a ſapthe  
 haue proceded amonges the godly before y<sup>e</sup> lawe  
 geuen or after the lawe by ſpecial commaunde-  
 mente. But I dyſpute here generally of the in-  
 differente and common occaſion of ſacrifyces  
 concernyng the lawe of nature whereby euen  
 from the begynnynge of the worlde, men haue  
 worſhipped ſuche as they haue bene perſwaded  
 to be goddes, althoughe not with the true wor-  
 ſhip or acceptable ſacrifices to God. But con-  
 cernyng the worſhpy and ſacrifyces of y<sup>e</sup> god-  
 ly by which they haue ryghtly worſhipped God,  
 and whole ſacrifyces haue bene acceptable to  
 God, and as the ſcripture ſayeth. *In odorem ſu-*  
*auitatis*, that is to ſay, for a ſwete ſauour or ſa-  
 uoure of ſwetnes, ye ſhall vnderſtande y<sup>e</sup> deſ-  
 tinction is to be had betwene the true & ryghte  
 worſhpy, & betwene the generall worſhpy proce-  
 dyng of nature, and againe betwene the ſacrify-  
 ces of the godly which pleaſe God, & betwene  
 the general ſacrifices procedyng of the lawe of  
 nature. The true and ryghte worſhpy of God  
 hath no occaſyon of nature. For nature is cor-  
 rupted. So nerther the ſacrifyces of the godlye  
 whych pleaſe God can haue occaſion of nature,  
 wherfoze we oughie to thynke that the ho-  
 ly

**A** diſtinc-  
 tion be-  
 twene y<sup>e</sup>  
 worſhip-  
 pes or  
 ſacrify-  
 ces of  
 the godly  
 and of  
 the vn-  
 godly.

## Of Sacrifices. fol. cxiij.

The ghoste and fayth were the causes of the true  
 worshyp of God and of the sacrifices of the god-  
 ly, the holie ghoste as gener (for all oure good  
 workes be giftes of the holy ghost). Faythe as  
 a cause mouynge to gratitude and kyndnes, for  
 asmuch as fayth can not be vnkinde. So Abel Ge. iiii. a  
 without doubtyng righly instructed of hys pa-  
 rētes concerning the promise made of hys sede and  
 beinge iustified by fayth wyllyng to declare vn-  
 to God hys kynde heart offered vnto him sacri-  
 fices, of whiche God looked because they were  
 offered in faythe as teacheth the Apostle  
 where he sayeth. By faythe Abel offered vnto  
 God a more plēteous sacrifice then Cayn. But Heb. xi. a  
 Cayn offered sacrifices not moued by any faith  
 of which he had no sparke, but by the general oc-  
 casion of nature wherby al men be impelled vni-  
 uersallie to some worshyppe of that God  
 that they knowe. For thys cause God regarded Ge. iiii. a  
 not the sacrifice of Cayn, lyke as he allowed not  
 the sacrifice of the other gētiles or worshippes  
 wherwith they worshipped God whō they knew,  
 other whyles by the ymage of man, other whyles  
 of beastes, as witnesseth Paul to the Roma. Rom. i. d  
Ge. viii. d

Noe buylde an aulter to the **LORDE**,  
 and of all the cleane beastes and cleane foules  
 offered a sacrifice vppon the aulter and thys  
 was a iuste and perfyte manne, wherefore he  
 hadde also faythe which moued hym to declare  
 agayne hys kynde heart towarde hys **GOD**  
 for the greate benefite of preseruacion frome  
 downynge. And for as muche as Noe offered  
 these sacrifices by fayth they were accepta-  
 ble to God, wherfore it foloweth in the text, and  
 the Lord smelled a swete sauoure, I conclude Gen. 8. d  
 therfore



## Common places

therfoze of these examples þ̄ farth gaue occasi-  
sion vnto the godlye as well befoze the lawe  
was geuen as after by commaundement of sa-  
crifyce and woꝛshyppenge God, and further-  
more caused that the same woꝛshyppes and sa-  
crifyces were accepted of God.



¶ There be also some persons in this opinion  
that not wythout sure groundes that referre  
the first & original begynnynge of seruyng God  
by sacrifices vnto the godlye fathers of whome  
they wyl that the Gentyles hadde their begin-  
nyng by folyshe counterfaytynge to offre their  
sacrifyces but as commonlye it commeth to  
passe, folowynge the outwarde woꝛke of the fa-  
thers withoute their faythe, euen as yet at this  
daye they folowe many woꝛkes of sayntes, but  
they say they folowe not. Thus it is verye  
lykelye that the gentyles in sacrificynge of their  
owne chyldren folowed Abraham whyche by a  
speciall commaundement was commaunded to  
offer hys sonne Isaac.

**Partes.** ¶ Sacrifice taken in a generaltye for a ser-  
uice of God indifferently amonge al men, proce-  
dyng of the knowledge of some God, is of one  
onlye sorte, that is to wete, a sacrifice of prayse,  
which as well the godly as the heathen, sythens  
the begynnynge of the worlde haue studyed to  
bitter their kyndenes towardes hym, whom they  
haue knowen for God, saue that the godlye  
haue hadde other occasyons or causes and  
also an other intent of their sacrifices, whiche  
**Sacrifi-** were acceptable vnto God because they procede  
**ces pro-** of fayth. Afterwarde in the lawe came sacrifices  
**piciatoꝝ** of redempcion, whiche be called propiciatoꝝ sa-  
**or of re-** crifyces, whiche redemed ryghteousnes in the  
**dempci-**  
**on.** comonalye

**comonaltpe of Moyses.**

**B**eside there is yet another sacrifice of redē-  
ciō, which is a sacrifice for sins made to recōyle  
and pacifye God. Thys toke his occasion at the  
fall of Adam, whiche after he hadde synned and  
agayne receyued by grace a promyse that hys  
fall shoulde be redressed, forthwith in the selfe  
promyse thys sacryfice of redemption beganne  
to stande for the synnes of Adam, thzough fayth  
vpon Christe that was to come, the offerer of  
thys sacryfice, who shoulde offer in the latter  
daies a propiciatōye sacryfice for the synnes  
of the whole worlde for a perfecte and euerla-  
stinge ryghteousnes. In thys offerer or Priest,  
I meane Christe beleued the fathers & became  
partakers of this sacryfice.

**T**he effecte of sacryfice taken in generalltye  
is one onelye, and hathe been generall amonges  
all menne, that is to wete, to offre some thyng  
to GOD that myghte testifie theyr loung  
hearte towardes him. Neuertheles it is not all  
after one fashon in the godly and in the vngod-  
lye gentyles, whyche folyshlye haue counterfay-  
ted the godlye. But to the intente all thynges  
mave be the clerer in thys behalfe. I will serie  
forth seuerallye the spyces or kyndes of sacry-  
fice, wherein ye shall see openlye the final effec-  
tes of all Sacryfices.

**Effectes**

The contraries of Sacryfice in a general-  
lyte, I shall brynge forth after the treatye of  
thekyndes.

**Of sacrifice propiciatōye or of  
redemption.**

## Common places

The er-  
rours of  
papistes

The he-  
resy of a  
romyshe  
saincte.

To appꝛoch to this souper without al reuerēce  
and sobꝛenes . To denye that suche are to be  
dꝛyuen away from the lordes souper accoꝛdige  
to the vsage of the aunciente churche as be no-  
torious synners and visious parsons: To hold  
that this souper is not an entye and perfect sa-  
crament onles the saythe of the receyuer be pre-  
sent. I answere with saincte Augustyne as be-  
foze in the tytyle of sacramentes. To say that we  
may receyue remission of synnes, whyche is the  
pꝛopꝛe effecte of this souper, wythout saythe oz  
foz any other thyng, then because of saythe. To  
denye the fozsarde effectes of the lordes souper  
oz to admytte some of them, and to reiecte and  
damne other some. To holde that the souper of  
the Lorde euen foz the workes sake doth iusty-  
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Prove.

¶ That sacryfice is an oblaciō is certayne. foz  
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to sacrifice signifyeth here to offer, and where as I added, of our worke, I note the difference betwene such thinges as we offer to God, and such thinges as God offereth to vs. The wordes that folow in the diffinition shewe the occasion of sacrifice, which is the knowledge of some god amonges men. For whome euery man euē from the begynnyng of the worlde hath knowne or decreed wth hym selfe to be a God, him he hath studyed to worshyp, to honoure, to geue thākes vnto, & to testifie this knowledge wth some certayne worshyppe toward the same God thus knowne. And because sacrifice is the principal part of worshyp, therfore by it they haue declared theyr studie and zeale towardes the same God. Finallye, I added deseruynge to thintete I would shewe the powers of oure knowledge, which not onely consist in knowynge hym to be God, but also that he createth, gouerneth, and conserueth al thynges create. This knowledge of God, whiche euen of the lawe of nature is after a maner knowne, engendreth in mē a minde whiche beleueth that we ought of duty, and not wthout cause to worshyp suche a God.

**T**he efficiente causes of sacrifices be the selfe offerers. The materiall causes be taken of the thynges offered, as be the beastes, the frutes, &c.

**N**owe the occasion of sacrifices was the natural knowledge of God in all men, as I haue sayde before: Of this knowledge certifieth vs the apostle. And euen there where as he saith that the gentyles gloryfied not God whome by the lawe of nature they knewe by this he also commendeth a certayne worshyppe of God

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Rom. i .c

D. v.

naturallie

## Common places

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ly

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## Common places

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 lykelye that the gentyles in sacryfycynge of their  
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**Partes.**

Sacryfice taken in a generaltype for a ser-  
 uice of God indifferently amonge al men, proce-  
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 comonatype

**Sacrifi-  
 ces pro-  
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comonaltpe of Moyses.

**W**eside there is yet another sacrifice of redē-  
ciō, which is a sacrifice for sins made to recōcyle  
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fall of Adam, whiche after he hadde synned and  
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is one onelye, and hath been generall amonges  
all menne, that is to wete, to offre some thyng  
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Effectes

The contraries of Sacryfye in a general-  
lytpe, I shall brynge forth after the treatye of  
thekyndes.

**O**f sacrifice propiciatōye or of  
redemption.

## Common places

**T**hynke it good to begynne with the sacryfices of redemption. For thys began before the sacryfice of prayse, euen than when Adam receyued the fyrste promyse of the seide to come, whiche promyse Adam beleued, and because of hys fayth whiche he hadde vpon Christ the byshoppe and offerer of thys sacryfice of redemption to come, he was saued as al y rest of the fathers that came after were. Nowe thys fayth afterwarde broughte forth sacryfices Eucharisticall, that is to saie, sacryfices of prayse or thanckesgeuyng, whereby the godlye woulde utter theyr gratitude and louynge kyndnesse towarde God for the redemption and grace promysed theyn in the offerer of the sacryfice of redemption to come. There be there be two sortes of sacryfice of redemption. The one which serueth in the comynalty of Moyses to redeme the ryghteousnes of the law. The other which was auaylable alwayes before God, and is yet auaylable continuallye because the Priest or offerer of it, I meane Christ, is eternal, and euerlastynge for the redemption of synners and to obteyne vs the fauoure of God.

### Of the propitiatorie sacrifice of Moyses lawe.

**O**f y propitiatorie sacrifice i moyses lawe. **A** Sacrifice of redemption in the common wealth of Moyses, is a worke that redeemed the iustice of the lawe, that he whiche had committed sinne should not be excluded out of the common wealth of Moyses, & it is a figure of the true sacrifice of synnes before God.

**Prouc.** This diffinition is certeyne by the epistle to the



## Of Sacrifices. fol. cr.

the Hebrewes. cap. ix. where the apostle plucketh  
from al the sacrifices of Moses law al maner of  
perfection in the conscience. For he sayeth thus. Heb. ix. b

Into the seconde table went the hygh prieste a-  
lone once euerye yeare, and not wethout blode,  
whiche he offered for hym selfe, and for the igno-  
raunce of the people, wherfore the holy gost this  
signified, that the waye of holye thynges was  
not yet opened, while as yet the first tabernacle  
was standynge, whiche was a similitude for the  
time then present and in which were offered gif-  
tes and sacrifices that should not make the mi-  
nister perfecte, as pertynyng to the conscience.

¶ But Christ beinge an hygh Priest. &c. shall  
purge your conscience from deed woorkes for to  
serue the lyuynge God. Also it foloweth in the

x. chap. Every prieste is redye dayly ministryng  
and often tymes offereth one maner of offering  
which can neuer take away synnes. &c. By which  
wordes the apostle taketh away from the propi-  
ciatoye sacrifices of Moses the purgacion of  
synnes, wherfore for as much as suche sacrifices  
coude not take away synnes, it is certayne that  
suche sacrifices of Moses lawe onelye serued to  
make menne righteous in the eye of the lawe.

¶ Finallye that these Mosaicall sacrifices of re-  
dempcion were fygures of the true sacrifices  
for synnes in the syghte of God, is manifest by  
the epistle to the Hebrewes, namely in the. x. cap.

¶ The cause of this sacrifice is God, whiche  
commaunded this sacrifice to the children of  
Israell, to admonysh the of true sacrifices of re-  
demptiō, which Christ is hygh byshop in time cō-  
mynge should offre, Moses was his pupbl' her of this  
sacrifice. And his hygh byshop was his offerer of it.


¶

Causes

## Common places

**Partes.** ¶ Of this sacrifice. be no partes, onles a man will take the dyuers kindes in stede of partes. For vnto this sacrifice belong all such sacrifices as were made for synnes or trespasses as sinoffringes, &c. of whiche mention is made in the.iiii.&.v.cap.of Leviticus.

**Effectes** ¶ The effectes of the sacrifice of redemption in Moses law were these. To reconcile the Iues to theyr compynalte agayne. To redeme the iustice of the law. These effectes be certayne by the examples of suche as haue be reconcyled by these sacrifices vnto that publyque weale of Moses. Also where as y epistle to the Hebzeus plucketh from them redemption of synnes before God it leaueth vnto them the redemption of iustice in the polycpe of Moses. Item to purifye or sanctify to the purgacion of the flesh, Heb.

 ix. For yf the blood of oxen and of goates, and the ashes of an heyfer, whē it was sprinkled, purifyed the vncleane as touchinge the purifying of the flesh, how moche more shall the bloode of Christ whiche through the eternal spirite offered him self without spot to God, purge your consciences from dead workes to serue the lyving God. To be figures of the true sacrifice of Christ as testifieth the sayde epist. to y Heb. For the law which hath but y shadowe of good thinges to come, &c.

¶ The sacrifice of redemption  
before God.

**Diffinicion.**

**T**he sacrifice of redemption that serueth before God, is a satisfactory worke for the synnes of other, reconcyleng God & appesing his wyath.

**Probacion.**

¶ In this diffenicion is no difficulty, of which  
who

who so doubteth is no christen man **Hebru. ix.**  
How much more shall the blood of Christ whi- **Probact**  
che throught the eternall spirite offered him selfe on.  
without spot to God, purge our consciences frō  
deed workes. Item in the same chapter. Christ  
was ones offered to take awaye the synnes of  
many.

**C** The causes of this sacrifice be, God the pro- **Causes,**  
myser, and Christe the high bishop or offerer.

**C** This sacrifice is not parted: for there is **Partes.**  
one onely sacrifice of redemption for synners be- **hereof be**  
fore God, appeasynge the yre of God and satisfi- **none.**  
fying vnto God, concerninge perfecte righteous-  
nes endureinge for euer. **Hebru. ix.** he entred ones  
for all into the holy place and founde eternall  
redemption.

**E** The effectes be taken of the aduantages and **Effectes**  
comodities which this sacrifice hath brought  
vnto vs and be these. To drine awaye sinne as  
witnesseth the sayd pistle to the **Hebru.** where it  
is thus sayde. But now in the end of the worlde **He. ix. g.**  
hath he appered ones to put sinne to flight by  
offeringe vp of him selfe to put out synnes. **E say**  
**liii.** After he hath gyuen his lyfe a sacrifice for  
synnes. **Ro. ix.** Of sinne he condemned sinne, that  
is to saye, be put out sinne by sacrifice whiche by  
the hebrue phrase is called sinne as to the **Cor.**  
him whiche knew not sinne. he made to be sinne  
that is to saye a sacrifice for sinne. To purge **He. ix. d.**  
our consciences frome deed workes. To purifye  
or sanctifye the belcuers accordyng to the saving  
of Christ in the gospell of John where he saith. **John.**  
As I dydest send me into this world euen so haue **xvii. c.**  
I set the into this world, & for their sakes sanctifie.



## Common places

Imy selfe, that they also myght be sanctified through the truth. Finally hytherunto maye be referred all the effectes or bytypes of the death and passyon of Christe.

### ¶ Of sacryfice of thanks, or prayse.

Diffini-  
cyon.

**S**acryfice eucharysticall that is to saye a sacryfice of thankesgyunge or of prayse is an oblacyon of our kindenes wherby after we be ones reconcyled to God by the sacryfice of Christ we honoure God, prayse hym and gyue him thanks.

The pro-  
bacyon.

¶ This diffynycyon is certeyn for it is euident by the Epistle to the Hebrewes, that there is one onely purging sacryfice for synnes, wherefore it foloweth that all the other workes in whiche suche as be reconcyled to God do declare their obedyence towardes hym by honoryng, praying and gyuyng thanks be sacryfices of prayse, and not of redempcyon.

Particy-  
on.

¶ Of whiche sacryfice there be .ii. kindes, the one is Mosaycall, the other is of the newe testamēt.

Diffini-  
cyon.

¶ The Mosaycall sacryfice of prayse, was wherby oblacjons were offered of the chyldren of Israel to testyfy theyr obedyence and thankfulness towardes God.

Prove.

¶ Of this diffynycyon no man shall doubt after he shall perceyue that there is one only sacryfice of redempcyon for synnes.

Causes.

¶ The causes of this sacryfices be these, God the institutor, Moyses the publysher, the preestes, the offerers, also they in whose name this

this sacrifice was offered, and finally the commandment to offer.

**T**he sondrynes of sacrifices procedynge of partes. suche thynges as were offered, and of the circumstances of them suffylth here in steede of partes. For albeit there were sundry kyndes of this sacrifice, yet they tempted to this ende, euen that the Israelytes shold by them declare theyr obedience towardes God. Wher belonge oblations, retribucyons, fyrst frutes, tenthes, &c.

**T**he effectes of this Moysaical sacrifice were these: To declare theyr obedience towardes God. To render thanks to God. To praise God, and semblable. Effectes

**T**hankfull sacrifices of the newe testament.

**S**acrifice of prayse of the newe testamēt is, whereby we honour, prayse, and thanke God for the receyued remission of synnes in Chyest and his other benefytes. Distinctyon.

**I**n the new testament outwarde sacrifices, The slaughters of beestes, or other ceremonies be no longer in force and strength, but onely spirituall workes of the hearte and of thaffection of suche a person as is borne agayne in heart by the holpe ghost, accordynge to this of Saynte Peter. As Iyunge stones ye are made a spirituall house, and an holy preesthode, for to offer by spirituall sacrifice acceptable to God by Iesu Chyeste. Also accordng to this of Saynt Paule. Make your bodres a quicke sacrifice, holpe and acceptable to God, euen youre reasonnable sacrifice. Item, Hebreorum. xiii. By hym let vs offre the sacrifice of prayse alwayes

## Compton places

to God, that is to say, the fruite of those lippes, whyche confesse hys name. Item, the true worshippers (saith Christe) shall worchyppe the father in spirite and trouthe.

All these places doe shewe that the thanckefull sacryfices in the newe testament be spiritual, wherin we offre oure thanckefulnes by good woorkes vnto God for oure ryghtousnes and other benefites receyued in Christ. For thanckfull Sacryfices be nothyng elles then good woorkes of the Godlye whyche serue for the declaracion of theyr kyndenes towardes God, and for to prouoke other to geue credite to the gospel, and thanks to God.

### Causes

¶ Causes of thys sacrifice be these. The holye Ghooste. The commaundemente and saythe. The holye ghooste is cause, for as muche as he createth in vs newe mocions and newe myndes mete to doe spirituall woorkes or sacryfices.

And therfore also I suppose that the sacrifices of christen menne be called spiritual sacryfices not so greatly because they be spirituall sacryfices, as because the holye spiritte workeith them in vs. The commaundement is cause, for as muche as we be wylled by Goddes commaundement to worcke well, by whiche also we be assured that oure sacryfices or good woorkes be pleasaunte and acceptable to GOD. Nowe, saythe is the cause, in as muche as it is a degre to the receyvinge of the holy ghooste. For saythe taketh holde of Christe, Christe geneth vs the holye ghost. The holye ghost engendreth in vs newe myndes and spiritual, which be able to offre spiritual sacrifices. Furthermore, sayth is I meane whereby oure sacryfices please God  
accor



according to Paul, what so ever is not of faith is synne. And it is impossible to please GOD without faith. The impulsyue cause to these sacrifices is taken of the cōlynes or conueniēte. For sythen we be the people of GOD and priestes, it is conueniente that we haue some sacrifices. To formal causes of these sacrifices putteth Paule Romanorum, xii. where he sayeth: the truly and holy sacrifice.

Ro. x4. d

Of one sorte be all thankfull sacrifices in the new testament, even proceedinge of spiritual affections of the heart whiche is renewed & agayn doyns by the holie ghoste. Whobest because the good workes of sainctes or godly persons be of two sortes, some of the fyrst table, whiche prescribe aswell the inward as the outward worshyppe of GOD, and some of the seconde table whiche containe the currell and honest maners or offices towardes the neyghboure.

Partes.

Therefore we maye also make two kyndes of euangellistickall sacrifices in the newe testamente, not that they be double and of two sortes of theyr owne propre nature, but because they confesse in two kyndes of workes, to the parte executyng whercof, be requyred the selfe same pure affections and the selfe same holie ghoste to make those workes holie and lyeue sacrifices. The sacrifices therefore oure of the fyrst table be these. Faith towardes GOD, feare of God, Prayer or callinge vpon GOD. Loue or charyite of God. Preachinge of the gospel. Thankes geuyng. Confessyng of God and semblable partayng to the inward and outward seruyng of God.

Thank  
ful sacri  
fices of  
the fyrst  
table.

The scripture is full of places whiche teache

## Common places

these sacrifices to be mooste acceptable to God, and therfore often tyme they be called odours or sauiours most swete placable sacrifices, acceptable offeringes to God.

**Thake-  
fulsacri-  
fices out  
of the.ii.  
table.**

**¶** Of the later table be taken for the these sacrifices. To helpe the neighbour. To honour the parentes and rulers. Not to slaye. Not to commit adultery. To abstayne from theste, & suche lyke whyche albeit they be outwarde thynges or workes yet they be called spiritual sacrifices, forasmuche as for the moost parte they be done by the worke of the holy ghoste, and wyth a consentenenge mynde. To be shorte all the workes of saintes ought to be referred hyther, yet euen the vilest and most base workes. For they tende all vnto one marke.

**Effectes** **¶** Forasmuche as the eucharistical or thakeful sacrifices of the new testament be nothyng eltes but good workes of the godlye: therfore they haue the same effectes in common that good workes haue wyth these. To prayse, to honour God wyth these sacrifices. To rendre graces to God as wel for the receyued benefyte in Christ as for all other which God doth bestowe daylye vpon vs. To exerceyse by these sacrifices oure faythe. To prouoke others by these sacrifices that they maye beleue the ghospell and glorifye God. Many more effectes of this sacrifice may be broughte hyther oute of the effectes of oure good workes.

**¶** Contraries to the hole sacrifice.

**¶** Contraries to sacrifice be these. To graunte that sacrifice generally taken, is a purginge sacrifice for the redemption of our synnes. To de-  
ny

nye & the gentyles receiued their custome of sa-  
 cryfyinge eyther of nature whiche teacheth a  
 certayne worshipping of such god as it knoweth.  
 or of the folowing & imitaciō of hē godly fathers.  
 To hold hē the sacrifices of the godly, or of hē rude  
 gentiles wer al one & of lyke verrue before law  
 was giuen. To hold hē the godly before the lawe  
 geuen were moued by anye other cause to do  
 thankfull sacryfyes then by faithe inforcynge  
 theyr kindes as her propre effect. Abrahā concer-  
 ning the offeringe of his owne sonne had a spe-  
 cial cōmandemēt of God. To saye hē the godlye  
 fathers before lawe was geuē, deserued rygh-  
 teousnes by their sacryfyes and that after the  
 lawe was geuē firste before the propitiatory sa-  
 crifice of Christ for righteousness. To deny that  
 forthwith euē in hē very promise made vnto Adā  
 the sacrifice of Christ stode for hē synnes of Adā:  
 whē he heard the voice of God saying vnto him  
 that hē seed of the womā should trede downe the  
 heed of hē serpent. To maintaine more sacrifices  
 for purging of synnes thā the onely sacrifice of  
 Christ. To maintaine more sacrifices of redēp-  
 tion then two, hē one Mosaiical hē other of Christ.  
 This for the synnes before God, the other for  
 the redemption of righteousness in hē cōmō wele  
 of the Iues. To hold hē the Mosaiical sacrifice of  
 redemption redeemed synnes before God. To  
 holde that the new testament do yet after a ma-  
 ner requyre aswel purginge sacryfyes for syn-  
 nes, as the eucharistical or thankfull sacrifices  
 of Moses. To say that oure thankfull sacry-  
 ces there, is some cause in vs. To holde the sa-  
 crifyes of prayse do please God in other then  
 suche as be reconcyled.

Ge. iii. c

The er-  
roure of  
papistes

A.iii.

To



papistes  
& schol-  
men.

papistes

Diffini-  
tion.

The pro-  
bation  
of p. diffi-  
nition.

mat. xi d

## Common places

To holde that oure sacrifice of prayse do sa-  
tisfye for synnes, and do iustifie. To maintaine  
that our thankful sacrifices may be applied for  
others, so that they may deserue vnto them re-  
mission of synnes the for the very workes sake.  
To compare with the papistes sacrifice and  
sacramente together; where as God offereth in  
this his grace vnto vs and in the other we of-  
fer laudes and thanks to God.

Of repentance.

Capi.

Repentance.

Repentance.

**R**epentance is whereby, by true contri-  
tion we dye vnto synnes, and lyfe by  
the same we agayne oure selues from synnes for the  
receyvinge of forgiveness of the same.

This definition which is made of the partes  
of repentance is very certayne. For of repen-  
tance there be two partes; contrition & faith.  
wherof two yf I can proue that they concurro  
and mete together in repentance and can not  
be plucked the one from the other then my de-  
finition shal be most certayne, notwithstanding  
that al the schole doctours be agaynst it. In  
Mathe. i. Christ sayeth. Do repentance and  
beleue the gospel. In the gospel of Mathewe he  
sayeth. Come vnto me al ye that labour and are  
laden, and I shal refreche you. Here labour and  
burthen signifie contrition. To come vnto  
Christ is to beleue that for Christ synnes be re-  
leased, which thing Christ calleth to be refres-  
hed. Item Math. iii. Repente ye of youre for-  
mer lyfe. This parte is contrition, for at hade  
is the kyngedome of heauen.

This

This parte requireth saythe, where by we come  
 to the kyngedome of heauen, & wherin is founde  
 remission of synnes. Sainte Paul euery where  
 maketh mention of these two partes where as  
 he ioyneth together mortyfyng and quicke-  
 nyng, as Romanozum, vi. Collosians. ii. And  
 in other places of scripture oftentimes these  
 ii. partes of repentance be coupled together as  
 in the booke of kynges, where it is sayde . The i. re. ii. a.  
 Lord killeth and maketh aloue, bringeth downe  
 to the graue, and fetcheth vp agayne. Examples ii. re. 2 4.  
 hereof be these. Dauid beinge chidden of pro-  
 phet Nathan, and made afrayed sayeth. I haue  
 synned against the Lord. This part is contriti-  
 on. Afterwarde the prophet addeth absolucion  
 sayinge. The Lorde hath taken away thy synne,  
 thou shalt not dye. This worde comforted and  
 lyfied vp Dauid agayne, and by saythe, helde  
 hym vp, iustified, and receyved hym. In the  
 booke of Numeri. capi. xxi. The people punys-  
 shed for theyr synnes do come vnto Moyses, say-  
 inge: we haue synned. This is contricion.  
 Afterwarde by the commaundemente of Mo-  
 ses they resorte by saythe to the brasen serpent,  
 whiche the Lorde caused to be reared vp, and so  
 were made hole. Item in Exodus. xiii. The  
 people feare the Lorde. This is a parte of con-  
 tricion. After this, they beleue the Lorde.  
 Agayne Josue is sorre for his synnes, that Josue.  
 done, he sayeth hym selfe by saythe, and purrith vii.  
 God in remembrance of his promises. Finally,  
 there be two partes of repentance or penance,  
 it appereth moost euidentlye even of the berre  
 authours of baptysme. S. John the baptist  
 baptised

## Common places

- baptised to repētaunce, that is, he preached mortification. Christe baptiseth by the spirite and fre, that is, he quickeneth the hartes. The final effecte of faythe is remission of synnes, and to whiche ende repentaunce was institute. Nowe that there be two partes of repentaunce, contricion and fayth, is sufficiently declared before.
- Probacion by doctours** But lest it myghte be thoughte of the papistes that the aunciente fathers be against this diffinicion I wil bring forth some testimonies of the. ii. partes of penance.
- Gregory** Gregory in the thirde boke of dialoges. Of compuncion, that is repentaunce, there be two kindes, by whiche the soule thirstinge after God, is fyrste pricked to feare God, and afterwarde to loue God. This feare is contricion, loue the effecte of faythe.
- S. Ambrose.** Ambrose writeth thus: wherefore we oughte to beleeue that bothe repentaunce is to be had, and pardon to be geuen, to thintent we myghte hope for pardon as it were by faythe, whiche pardon faith obtayneth, as it were by an hande writing or indenture of couenaunte.
- Tertullian.** Tertullian agreeth to the same, where he saith: It is good to be alwayes penitent, what doubtst thou? God hathe so commaunded. And he hath not onely commaunded but also prouoketh and allureth the by the rewarde of euerlastinge saluacion: yea, and addeth also an othe, sayinge: I sweare, he that sweareth woulde be beleued.
- Grethi.** I swaue, he that sweareth woulde be beleued. O happye and blessed be we, for whose cause God sweareth. On the contrary parte most wretched be we if we beleue not the Lorde, neyther when he sweareth.
- barnard** Barnarde in the thirde sermon of the annuciacion writeth thus. Let euery mā in his feare & anguythe



## Of Repentaunce. Fol. cxviii.

angurthe of mynde saye. I shall go downe to the gates of hell, to the intent that now we shoulde not loke by for conforste but in the onely mercede of GOD.

¶ Causes of penaunce or repentaunce be. The Causes holpe ghost, and the worde. The holpe ghost, lest of pe= in true penaunce we shoulde ascribe any thyng naunce. to our owne powers. Of thys cause testifieth these scriptures. Hiere. xxi. After that, o lord, thou shewedest myne offences vnto me, I strake my selfe vpon the thyghe. i. reg. ii. The Lordc kylleth and maketh alvne. Item Christe sayeth: when the holy ghoste commeth he shall reprove the worlde of synne. &c. The worde is the cause, because it is the meane, wherby the holpe ghoste moueth vs to repentaunce, according to the ex= ample in Dauid who by the worde beinge rebu= ked of Nathan, sayd: I haue synned agaynst the 2. re. xiiij Lordc. Now I do not seuer here the law from the worde, but vnder the worde I comprise both the lawe and gospel. The lawe sheweth the syn, it kylleth & driueth downe the conscience. The conscience at last seketh comfort. Then the gos= pel cometh & promiseth to the beleuers there of remission of synnes, and health, yf they lyue a new lyfe accordyngly.

Joh. xvi

¶ The effectes of penaunce be taken eyther of the partes of the same, eyther of thynges an= Effectes nered as commodities whyche doe chaunce in of repen penaunce, or whyche folowe it because of taunce. Farthe another parte of penaunce.

So that for the moste parte, these effectes doe procede ioyntly of the effectes of contricion and farth. For to be soyr for synnes, maketh not the perfecte effect of repentaunce, onlesse thou also addest

## Common places

addest sayth which lyfeth by it selfe frō the sinnes, wherefore the effectes be these. To be sorre in the hearte for thy synnes, and to lyfe by thy selfe agayne by sayth to the intent thou mayest receyue remission of synnes. To bewaile euen from the hearte for thy synnes: To confesse thy sinnes, and agayne to comforte thy selfe by faith, to the ende thou mayest receyue forgeuenes of synnes. To acknowledge with thy hearte thy sinnes, and to dampne them agayne, to aspire by sayth vnto grace. To dre vnto sinnes by contricion, and agayne by sayth to ryse by agayne vnto þ newnes of lyfe, to þ intent thou mightest be renued by the spirite, and put on a newe mā. To mortifie the olde Adam, and agayne by sayth to be renued by the spirite of the myndes.

**Eph. 4. c** To laye downe lyes, & to speake the trouth. To tremble and quake for the horribleness of sinnes, and agayne to seke by saythe the discharge of the same. To be sadde and heauye with the brynginge and beatyng of the heart, which beatyng I call contricion, and agayne to be glad and ioyful because of sayth, to eschew euill and doe good. To dampne al oure owne workes, ouerighteousnes, iudgementes: yea, and the best thynges in vs, and from thence by sayth to flee vnto grace. For to be trulve penitent, is not onely to forsake euill workes, but also to dāpne al suche thynges as thou hast before trusted in.

**Joh. 16 b** Wherefore Christ saith, that the holy gost shal come to the intent that he may reprove þ world of synne, of ryghteousnes, and of iudgement, al whiche thynges the worlde ought to condempne in them selues, yf they will be partakers of the ryghteousnes of Christe. Thys effecte of penance

penaunce John the Baptyst also requyrezeth, where he sayeth: Repente ye and beleue the gospel, that is, distrust youre owne ryghteousnes and embrace Christe who is promysed in the gospel. To receyue the holpe that is geuen. For when by faythe Christe is taken holde of in repentaunce, the synnes be released and the holpe is geuen; who afterwarde rueleth defendeth and createth newe mocions to drawe wyth it wyppinge out of synnes, accordynge to the sayinge of Peter in the Actes.

Mar. i. b

Be ye repentaunt & turne, & youre synnes may be wypped awaye. To drawe with it quietnes of conscience and health, accordynge to the prophet Ieremye. Be ye tourned that ye maye reste and be saued. To byynge lyfe with it, accordynge to Ezechiel. If the wycked shall repente frome all his synnes, whiche he hath done, and shall kepe my commaundementes, and do that thyng that is egal and ryght, &c. He shall be saued. Certes these and suche semblable effectes of penaunce taken forth of the commodities annexed to the same, do folowe euen for the penaunce sake, but eyther bycause of the promys of GOD added thereunto, or for faythe sake the other parte of penaunce, whyche cleueth to the promyses of God.

Act. iii b

Ie. 3. d g

Eze. 18. c

¶ Finallye, for as muche as faythe is another parte of penaunce, and charitie is a thyng allied to fayth, therfore also charitie first towarde God, and sithen towarde the neighbour must nedes folow penaunce. From hente do flow forth nowe also outwarde good woorkes, whiche testifye the penaunce to be true. For what outwarde thynges so euer penaunce requyrezeth:

pea,



## Common places

yea, and what outward thynges so euer folow  
 with penaunce, the same beare wytnes onely of  
**August.** the true penaunce, accordyng to saynct Augu-  
 stine in hys boke of penaunce, whiche sayeth:  
*Sicut penitencie comes est dolor, ita lachryme*  
*sunt doloris*, that is: lyke as the companion of  
 penaunce is sorow, so the teares be wytnesses of  
 sorow. Wherof it cometh that to worke well  
 outwardly to geue almes, to faste, to subdue the  
 fleashe and to do semblable workes or exercy-  
 ses conuenient for repentaunce, we iudge sym-  
 plye to be testimonies of the true repentaunce  
 in the hearte whiche be done euen for thys verre  
 purpose, that the fleashe maye be tamed by them,  
 to the intente that hence forth it myghte the lesse  
 offende. Also for as much as we read in scrip-  
 ture diuers examples whiche testifie that tho-  
 rough repentaunce, temporall paynes be here  
 mitigate in thys lyfe, therfore we attribute also  
 thys effecte vnto penaunce that it doeth miti-  
 gate temporall paynes in thys lyfe, accordyng  
**Jon. iii.** to the example of the Ninuities, and of the chil-  
**Jos. viii** dren of Israel, where God tourned away hys  
 furie frome them after that Achan was puni-  
 shed, whiche toke awaye of the excommunicate  
 thynges. Item in the boke of iudges .capitu. x.  
 the chyldren of Israel do confesse their synnes,  
 and with outward effectes also declare that  
 they truly repented, and therfore they threwe a-  
 way theyr ydols, wherfore God deliuered Is-  
 rael from the bondage of the Philistines and of  
 Amon. But this mitigation of temporal paynes  
 chaunceth not merely euen for the penaunce sake,  
 as tofore I haue sayde of the other effectes, but  
 for saythes sake the other parte of penaunce.

## Of Penauunce. Fol. cxviii.

To this effect of penaunce belöge al such places of scripture as eyther doe promyse mitigation of temporall paynes because of repentaunce, or declare that the mitigation of temporall paynes haue folowed vpon repentaunce, as be these, yf we wyll condempne oure selues, we shall not be condempned of the Lorde. Item almesdes deliuer from synnes, that is to wete, as appertayneth to the remission of payne in this lyfe.

Contraries to penaunce be these. To denye with the Catharans and Nouacians that such as fall agayne after baptisme canne forthyncke them selues or be penitent, contrarie to the manifest exāples, of Dauid, of Manasses, of Peter and infinite others. To holde that by this word penaunce is onely signified a sorowe for synnes past, whiche erreure commeth of the partes of penaunce not ryghtly vnderstande. To holde that penaunce is onely a bewaylinge or weping for suche synnes as be past. To saue penaunce is onely a ceasinge from outwarde vices without the sorowe of the hearte. To ascribē penaunce to our owne powers. To graunt that penaunce commeth by any other common meane, than by the worde preached, whereby the holy ghost dāpneth our wickednes: yea, and oure owne ryghteousnes, iudgementes and opinions. All whiche thinges the worlde lare agaynste the iustye of Christe. To asseyne that there be other partes of repentaunce, or moore then contricion and farthe. To put with the scholemen thre partes of penaunce, contricion, confession and satisfaction. To mayntayne that there is one and the selfe same penaunce common to all manner of personnes.

Contra  
riestore  
pētañce.  
Catha-  
rans.  
Nouaci  
ans.

Scolenē.

Thys

## Common places.



**Papists=**  
call er=  
rour.

**The here**  
**eye of pa**  
**pists.**

This error confoundeth the true and fained penance together, where as undoubtedly be-  
syde the true repentaunce whiche consisteth in  
the true sorowes of the heart, leftynge by it  
selfe with sure saythe towarde the promyses of  
God concernynge the franke remyssion of sin-  
nes, there is also a fained and hypocriticall  
penance, whiche men laye vpon theyr owne  
backes, and diuise it wth outwarde workes or  
outwarde chastytie without the true terrours  
of the heart and of the conscience and without  
fayth. In the meane season to what purpose  
these outwarde thinges serue, I haue declared  
before in the effectes of penance. To holde that  
penance euen for the very workes sake do iu-  
stifye without fayth, or conferreth gracc. To  
saye the effectes of penance proceedynge of the  
commodities therof do folowe for anye other  
thinges then for faythes sake, another parte of  
penance. To holde that by repentaunce or as  
they call it penance, only the actuall blame is  
remytted, and not the payne, whiche they saye is  
done awaye by satisfaction. To holde that the ef-  
fectes of penance do folowe bycause of the pre-  
stes absolucyon, althoughe the penitent lacke  
fayth. To mainteyn that by repentaunce though  
the hole blame be released, yet not alwayes the  
hole guilt, that is to wete, that whiche is due to  
the hole payne. To saye that in repentaunce all  
the drasse of actuall synne is not remitted, onles  
penance be perfect accordynge to all his papi-  
sticall partes, that is to wete, contrycyon, con-  
fession, and satisfaction. To holde that true re-  
pentaunce can stande without the workes of  
charyte or other good workes. To deny that pe-  
nance



# Of Contricion. fol. cxi.

manice ought to endure throughout the hole life.  
for sithes we do dayly comit synnes, therfore so  
long as we liue we nede repentaunce.

Of contricion a parte of penaunce.

Capi. ¶ ¶ ¶ ¶ ¶ ¶.

**C**ontricion is a true remorse or fearful-  
nes of conscience, which feleth that god is Dissini-  
angry with syn, & therfore it sorroweth cion.  
for synnes.

**M**any places of scripture there be whiche Probact  
make vs certeyn of contricion, that it is a re- ons.  
morse and terrour of conscience. The prophet  
Joel saieth. Rent your heartes and not your Jo. ii. c.  
clothes. Itē psalmes. vi. haue mercy on me lord,  
for I am weike, heale me lord, for my bones are  
troubled it. cor. viii. Ye be made sad vnto repen-  
taunce. This word (true) excludeth hypocresy  
which faineth contricion in fastiges, watchinges  
and semblable outward workes, all which neuer-  
theles do folow, if so be the contricion be true,  
but without the true feares of conscience, all  
suche outward workes be nothinge worth. Spe-  
cially sayth also ought to approche to the out-  
warde workes whyche make them quicke and  
true.

**T**he causes of contricion be the holy ghoſte  
and the worde. The holpe ghoſte moueth and le-  
deth vs to contricion, accordynge to his office,  
whyle he reproveth vs of our synne, of iudge-  
ment, and of our ryghtousnes. The worde is  
the meane wherby the holpe ghoſte ledeth to con-  
tricion: So Dauid beinge rebuked by Gods  
worde of Nathan, sayth. I haue synned agaynst 2. re. xii  
the Lorde.

**Causes**  
of contri-  
cion.

**Thon.**  
xvi. b.

**W. i.** The

## Common places.

**Partes.** ¶ The true contricion is one onely thyng con- none.  
sistynge in the conscience, endued wpyth true re-  
morses and troubles springing forth thzough the  
preaching of gods worde, reppreuinge vs of our  
synnes, and is the gyft of the holpe ghoſte. Besi-  
des this there is also a countrefet oz hypocriti-  
call contricion, whych men do laye vpon them  
selues by outwarde workes without the true  
troubles of conscience. This is reiectet of scrip-  
ture.

**Effectes** ¶ The effectes of contricion, be none other thing  
than true fearinges and troubles of conscience,  
refynge by the knowlege of synnes, as these. To  
sorrowe wpyth the hearte for the synnes acknow-  
leged, and outwardlye to testyfy this sorrowe

**Lu. viiij** with good workes, exemple of Marye Magda-  
leyn, which in her hearte sorrowed for her synnes,  
and declared outwardly this griefe of heart with  
teares and workes of loue towardes Christ. To  
bewayle euen from the heart the synnes, and to

**ii. Re. d.** confesse the same. Thus Dauid (as is sayde) be-  
ing chidden of Nathan sorroweth for his synnes,  
and sayth with a mournfull hearte I haue syn-  
ned agaynst the Lorde. And to the true contri-

**Psa. xiii** cion of synnes is necessarily requyred the con-  
fession of synnes before God. Kyng Dauid wit-  
nessynge the same where he saith. I shal confesse  
agaist me myne vnrighousnes before the Lorde,  
and thou haste pcrdoned the wickednes of my  
heart. To acknowledge in hearte our synnes, is  
whych knowlege verie egrely prouoketh vs the  
prophet Jere, ca. ii. iiii. & iiii. To damne the sin-  
nes euen wpyth the hearte. To dye vnto synne  
euen wpyth the verie hearte. To sorrow heartely  
for

for the sinnes with purpose to chaunge the hole  
lyfe into better. Howe outwarde thinges, as  
fastynges, watchynges, chastytie, wepynges, and  
to (be shorte) all maner of outwarde thinges  
make nothynge to the contricion of hearte saue  
that they be markes or testymonyes of the con-  
tricyon of hearte, profytable to subdue the flesh;  
that hensforth it maye synne the lesse.

**C**ontraries to contricion be these. To saye Contra-  
contricion is nothynge els but a voluntary so- ries or  
rowynge for synnes with a purpose of confessyng errours  
and satisfyng. To tryfle with certayne schole-  
men of the dyfference of attricyon and contri- Schole-  
on. To dyspute superstitiously with the schole men.  
men whether synnes be remytted by attricyon  
or contricion. They call attricyon an imperfitte  
dyspleasance for synnes that be committed. To  
saye contricion is our owne worke. To mayn-  
teyn that there be other causes of contricion than  
the holy ghost and the worde. To holde that con-  
tricion is conuersaunt assentially in the hearte, Schole-  
and virtually in confessinge and satisfyng out- men.  
wardlye. To make folysh distinccons bytwene  
a fyrste contricion, that must be a moderate so-  
row, and a seconde contricion, that must be the  
greatest sorrow, but not to muche. To holde that  
contricion accordyng to grace, requyrezeth sorowe  
and meryte. This error I graunt iudgeth a-  
ryght of sorowe and grace, but of meryte it iud-  
geth amysse, as parteyneth to the remysyon of  
the blame, and euerlastyng payne. To graunte  
that contricion ought to be had for euery offen-  
ce whiche we knowe, but for suche as we haue  
forgotten, the common contricion sufficeth.



## Common places

To say that contricion be it neuer so lytle euen of it selfe wppeth awaye al the blame and payne. To holde that the outward nozturē oꝝ discipline of woꝝkes and exercyses serueth foꝝ part of penaunce oꝝ true remoꝝse of conscience. To saye contricion alwayes requyꝝeth of necessite teares, oꝝ other outwarde gestures. To defende that the obseruynge of outwarde thynges serue to another purpose then to testifys of the true contricion of hearte, and to bꝝdle the fleash that it be no moꝝe so pꝝone to synne. To holde that contricion by reason of charite wppeth awaye the blame, and by reason of soꝝowe quencheth the payne. To mayntayne that contricion without fayth is anye other thyng then verꝝe desperation, foꝝ doubtles it canne be nothyng elles when the conscience doe fele theyꝝ synnes, and see no remedys howe to be discharged of the same.

¶ Of fayth the other parte of re-  
penaunce. Capitu. xxxix.

Defini-  
cion.

**F**ayth the other and necessarye parte of penaunce, is, that whereby the consciences be agayne deliꝝuered out of fearefulness, vnto ꝑ certayne & sure remission of synnes, lest they should despayꝝe, beinge made as frayed by ꝑ greatnes & aboundaunce of synnes.

Pꝝone.

¶ I thought good here seuerallye to handle also fayth as it is the other parte of penaunce, to the ende that the vertue of penaunce maye be the better known. But what thyngꝝe properlye faythe is, I haue befoꝝe in the tytle of faythe declared

**Fayth parte of penauunce. fol. cxxi.**

declared sufficientlȳ, whiche treatyse maye  
be also referred hyther. Now, howe necessarilȳ  
faythe is requyred vnto penauunce, and how and  
in what wyse the consciences be deliuered oute  
of theyr feare by faythe these reasons folowinge  
whiche be grounde vpon the worde, shall proue  
wel ynough. For take me awaye faythe and the  
consciences beyng depressed by synnes haue no-  
thyng wherby they maye rase vp them selues  
again oute of contricion. Furthermoze synnes  
beyng by contricion bewayled and detested can  
yet not be remytted wythoute fayth. Finally pe-  
naunce is vtterly vnprofytable: yea, and also  
full of despayre wythout this faythe: loke moze  
of this matter in the common places of Philip  
Melanchton.

**Delectation.**

Faythe as it is a parte of penauunce is not de-  
uyded in to partes. For it is one certayne affec-  
cion of mynde of a sure confydence apprehen-  
dyng remission of synnes by Christe.

**No partes.**

**C** The causes of faythe be as before the holȳ  
gost and the worde. To these also maye be added  
absolucion, which neuerthelesse is the self word,  
whiche worde when the consciences do heare cō-  
cernyng remission of synnes, they rase them  
selues by faythe whiche afterwarde receyuerh  
the effecte of the worde euen remission of syn-  
nes.

**Causes.**

**C** Hyther maye well be referred the effec-  
tes of faythe, so that thou applye the same hy-  
ther vnto repentaunce. For faythe as a parte  
of penauunce differeth nothyng from faythe  
iustifyinge. Of whyche I haue heretofore  
seuerallȳ entreated. The effectes be these.

**Effectes**

To attayne remission of synnes acknowledged,

**R.iii.**

**and**

## Common places

and detested in contricion, for faith iustifyeth.  
To rayse vp, to quicken, and to releue the des-  
mayed conscience in contricion,

✚

To deliuer the conscience from desperation,  
To make quiet consciences, whiche be assured  
they be released of theyr synnes throught Christ.  
To brynge with it the holpe ghoste to be oure  
leader, and the creatoure of newe affections and  
mouyngs in vs vnto a newe lyfe . For  
Christe yf he be cleaued vnto by faith, giveth  
vnto vs the holpe ghoste . To cause a ryghte  
loue towardes G O D and the neyghboure.

Rom . 14

For charitee canne not be true and accepted,  
before there be an attouement made by faith.  
To engendre of it selfe all good woorkes , and  
to cause that they maye please G O D , accor-  
dyng to this texte , withoute faith it is  
impossible to please G O D . Item , all that  
is not of faith is synne . To shewe the dif-  
ference betwene fructfull contricion and vn-  
fructfull, helthesome , and damnable , betwene  
the contricion of Judas and of Peter , of Da-  
uid and of Saule . For the contricion of Ju-  
das and of Saule was therefore vnpromy-  
table and damnable because it lacked faith the  
necessarre parte of repentaunce . To shewe  
the difference betwene the scruple and the  
filiall feare . The scruple feare is feare  
withoute faith : the filiall feare is ioynd with  
faith .

Co'tra-  
ries.

Contraries to the faith be these . To denie  
that faith is the other parte of penaunce . To  
say penaunce auailleth wout faith . To holde that  
penaunce wout faith is anye other thynge then  
very desperation . To holde that faith the other  
parte



parte of repentaunce is our worke. To defende  
that the foresayde frutes of penance do folowe  
by reason of any other thing then of faith.

## ¶ Of confession.

Capit. ¶ I.

**C**onfession is of foure sortes. One is be- Diut-  
fore god. An other opē. The.iii. priuate, sion of  
cōfessiō.  
but yet of open crimes, and whiche folo-  
wed in steede of open confession. The  
fourthe auricular.

## ¶ Of confession before God.

¶ Confession whiche is made before God is distinct  
whereby we daylye confesse before God our syn- tion.  
nes, condemnynge oure selues for vniuste and  
wretched synners, to the ende that by the mercy  
of God on which we cal, we may obteyne forges-  
uenes of oure synnes.

¶ Nowe, that there is a confession to be made Probac-  
before God, we be certyfyed by many places of tion.  
scrypture. The prophete sayeth: 'Myne offence psa. xxi.  
I haue knowledged vnto the, and myne vnright-  
teousnes, I haue not hyd from thee. I sayd, I  
will confesse agaynste me my vnrighteousnes  
vnto God, and thou haste forgiven the wicked-  
nesse of my heart. These wordes of the pro-  
phete besydes that they proue this confession,  
they do all set forth the effecte, whiche foloweth  
such as confesse them vnto God, that is to wete  
remission of synnes. This definition also is  
approued by the hole. i. Psalme of the prophet.  
Sainte John agreeth to the same where he i. Joh. i  
sayeth. If we cōfesse our synnes, God is faithful  
he wil forgeue vs our synnes. To this cōfessiō  
euerye where we be exhorted by the prophetes,  
K.iii. namely

## Common places

namely of Hieremi. capitulo. ii. iii. and iiii.

mat. vi. c  
Luc. xi a

**T**his confession is a dayly confession because we synne daylye, and therfore Christe dyd put it in the prayer whiche he taught vs to praye, named the Vater noster, wherein we say, forgyue vs oure synnes. &c.

Causes

**T**he causes of this confession be the holy gost and the worde. For whyle the holpe ghost rebuketh vs accordenge to hys offyce of synne iudgement and righteousness, and that by the word it commeth to passe that we be broughte to the knowledge of oure synnes, and after we haue knowen them, that we confesse the same before God, whiche he forgyueth when his promyse of mercy is ones laid holde of by faith, accordenge to hys owne sayinge by the prophet Jeremy.

Jer. 3. d

**K**

knowe thine iniquitie because thou haste forsaken y Lord thy god, & hast made thy selfe partaker of straunge goddes vnder all grene trees, but hast had no wil to heare my voyce sayth the Lord. Oh ye shrinkinge childe, turne again saith y lord, & I wil be married to you. &c. Itē a lytle before he sayeth, Therfore at the lest waye from henceforth cal on me in this wise. O my father, thou art he whiche haste broughte me by in my virginittie, wylte thou thē be angry for euer. &c.

Jer. 3 b

**T**o the foresayde causes also the commaundementes of God is to be added, whiche commaundeth vs to confesse our synnes to GOD, wherby we be certifyed that this confessiō pleaseth God. This commaundemente is openly espyed in this place where Christ sayeth. Repente ye. For this confession is the effect of contricion whiche is an other parte of penaunce.

mar. i. a

In the gospel of Marke it is red that all were baptyfed

## Of confession before God. fol. cxxiii.

baptised of John in the floude Iordane, confesse thei synnes. Furthermoze, contricion is cause of this confession. For he that is contrite, shall necessarie also confesse his synnes.

¶ There be no partes of this confession. For it is one certayne confession before **G D D** of synnes euen from the hert, whiche neuertheles is done of diuers parsons with diuers and sundry gestures. It is an hypocriticall confession which is made onely with the mouthe, without the true terrours of conscience withoute farthe. ac.

No partes.

The confession of hypocrites.

¶ If farthe be put to this confession, so that thou confessest thy synnes before God vnder a certayne confidence had vpon the promyses of God, by whiche he hath promysed to penitentes and suche as confesse thei synnes remission of the same, than thou receyuest forgiveness of synnes. Wherefore the chiefe effecte of this confession, is forgiveness of synnes purchased by farthe. The other effectes be common with the effectes of contricion. For confession before God dothe nothynge differ from contricion, but as the causes and effectes differ. And he that is contrite, neuer forgetteth confession.

Effectes

¶ Contraries to this confession before God be these. To saye confession whiche is made before God is not by gods lawe. To saye this confession before God is ynoughe, and so to despyse the keyes and absolucion ministred by the brother.

Contraries.

To saye that this confession before **G D D**, taketh away confession that oughte to be made to thy brother lerned in gods woorde, to thintente

R. v.

thou



## Common places

thou myghtest be instructed in the knowledge of the word and receyue by the woorde absolution of thy synnes . To holde that confession before God done as it shoulde be is oure worke,

To saye this confession hath none expresse commaundemente in scripture. To holde that confession before God is vnpofeytable, because we papistes be vncertayne of absolution . This erreure is greate, for this confession hath bys absolution by the woorde . And hitherto pertaine suche places of scripture as do remit synnes vnto the repentaunte parsonnes and whyche testifie that by this confession the holye fathers haue obteyned remission of synnes, as psalmes. cxxi. And thou haste remytted the wyckednes of my herte . To holde that forgyuenes of synnes whyche folowe the confession before God, dothe folow for any other thing then saythe,

### Of open confession, Capi. XLII.

Diffini-  
tion.

**O**pen confession is by whyche in tymes past the comytters of open crymes dyd confesse theyr synnes before the hole congregacion, earnestly promysynge that they woulde henceforth amende theyr lyuynge, whyche done, they were pardoned, and admytted agayne into the congregacion.

Probaci-  
on.

**W**e be certayne of this diffinicion by the examples of scripture, which do aswel testifie that this confession was in bre in the churche as also proue the resydue of the diffinicion concerninge the forme of this confession . The examples hereof be. i. Cozi. v. and. ii. Corinthioz. ii.

## Of open confession. fol. cxxiii.

In the fyrste place the Apostle wyrteth thus. It is reported constantlye that there is fornication amonges you, and suche fornicacion as is not once named amonges the gentyles, that one shoulde haue hys fathers wyfe. And ye swel, and haue not rather sorowed, that he whiche hath done thys dede myghte be excluded youre compaignye. For I verelye as absente in bodye, yet present in spirite haue determyned alrede, as though I were presente, of him þe hath don e thys dede. In þe name of our Lord Iesu Christ, when ye are gathered together, and my spirite, with the power of our Lorde Iesu Christ deliuer him vnto Sathan for the destruction of the flesh, that the spirite may be saued in the day of the Lord Iesus. ac. In the seconde place he wryteth thus. It is sufficient for the same man that he was rebuked of manye, so that nowe contrarye wyse ye oughte to forgeue hym and comfort hym, lest the same person shoulde be swallowed vp wth ouermuche heuynesse. i. cor. v. a

¶ To thys confession was not added satisfaction, as openly teacheth Paule by these wordes: It is sufficient for the manne that he was rebuked of manye.

¶ In asmuch as this confession semeth to apperteyne to the forme of repprouinge the brother that sinneth taught by Christ. it hath þe commaundement of God for the cause. For albeit Christe speaketh there of the synnes of pryuate persons, yet because we be commaunded there to disclose the synnes of oure stubborne brother vnto the churche, theretooze it semeth that his publique or open confession tooke her occasyon and begynnyng of the sayde commaundemente. Causes  
mat. 18. c

Further

## Common places

Furthermore, this confession in respect of absolution hath goddes worde for the cause. The circumstances and ceremonies of the thyng was instituted by the authoritie of man.

No partes.

This confessiō is not denyded into partes, but is one symple thyng, euen a publique and open dysclosyng of notozvous crimes accordyng to the maner and forme aboue specified.

Effectes

ii. cor. ii.

The effectes of open confession be these. To wyne thy brother that falleth, as Christe sheweth. Math. xviii. To reconcile hym that is fallen in to synne vnto the churche agayne. Of this effecte monyfyeth vs the Apostle, where he saith: Wherfore I praye you doe so that charite maye be broughte vpon hym meaneinge the person that was fallen into sinne. To warne others by this open confession, and to fraye them frome commyttynge the lyke enormities. To be a token of earnest repentance, or a tryal wherby theyr somackes be examined whether they haue earnestly repented.

Contraries.



Contraries to this confession be. To denye open confession to be of Goddes lawe, as hauynge regarde to the. xviii. Chapter of Mathewe. To holde that open confession hath the satisfaction annexed vnto it. To saye that this open and publique confession, whiche in tymes past hath been vsed of the fathers, is not to be brought agayne into vze, specialllye as farforth as it is of gods lawe.

Of confession priuate of open crimes before a priuate, priest.

Capi. xlii.

Confession



# Of auricular confession. fol. cxxv.



Confession private of open crymes before a private Priest, is whiche hath succeeded in place of publique confession before remembered by whiche open sinners were wont to confesse their synnes before some one Priest appointed oute of the numbre of the elders for that purpose, whiche to suche as were in will to repente, enioyned a certayne punishment ( whiche corrupte they cal nowe penance ) before the congregacion, by whiche they were tryed whether they woulde earnestlye forthyncke and forsake theyr olde lyfe, whiche done, they were then fyrst receyued vnto the Congregacion againe.

Diffinicion.

Of this diffinicion suche wyters are to be soughte and looked vpon whych haue wrytten of this confessio. Ciprian maketh mencio of this in his sermon, De lapsis, and elles where. Also the Tripartite Historie whose wordes thou shalt fynde in the common places of Melanchton. Also an example somewhat lyke vnto this confession remaineth yet in suche places as pardons be hadde, where vnto Murtherers or other open synners resorte, and there makeinge a private confession before some certayne Priest be afterwarde carped aboute the temple, holdynge vnder theyr lefte arme a rodde, and in theyr ryghte hande a breynnge Tapre, with the rodde they be beaten of euery one of the Confessours, all whiche thynges done, they be ioynd certayne fastynges and prayers, and so at laste be admytted to the companye of the faythfull.

Probacions.  
f. Ciprian, Tripartita historia.

Certainlye

## Comithon places

Certainlye of thys confession a lyke example remaineth yet at thys day in Rome where is a special place appoynted for penitentes, & where they stande euen lyke vnto mourners.

Item certayne Weste churches are reported to kepe styll a lyke blage of this confession.

**Causes.**

**Tripa-  
rtite hist.**



**E**Thys confession departeth further frome the worde of **GOD** then the open confession afore mencioned, wherfore the cause of thys confession maye lawefullye make mannes authoritye by whiche it was fyrste orderned as the **Tripartite** hystoie also declarerth, whers it sayerth. It was sene to the auncient byshoppes, that as it were in a stage playe notorious crimes shoulde be layed open to the testimonye of the church, and for thys cause they appoynted forth a Priestte of a good conuersacion, a fathfull keper of counsell, and a wyse manne, vnto whome suche as hadde offended myghte approche and confesse theyr enomyties. And the Priestte accordyng to euery mans fault enoynd punishment. &c.

**No partes.**

**E**Thys confession hathe no partes, but is of one sorte, accordyng to the forme before prescribed.

**Effectes**

**T**he effectes hereof be not vnlke to the effectes of open confession sette forth here tofore, as . To wyne the brother that is fallen. To reconyle hym to the church. To monythe and seare other from lyke fallenge. To be the trial of true repentaunce.

**Contra-  
ryes.**

**C**Contraries be these. To saye thys confession is by **Goddess** lawe althoughe in some parte I canne not denye but it hadde occasion of the former confession. To holde that the penance

## Of Auricular confession. Fol. cxxvi

penaltye of punishment is added to this confession that the penitente by the same myght satisfie for his synnes. To holde that this confession in wherthe the Priest enioyneth penaltye of punishment (wherthe they folowshipe call penance) is of necessitie to be used, where as indeede the same is not commaunded by the lawe of God.

### Of auricular or eare confession. Capitu. xliii.

**A**uricular or eare confession is whereby Definition. doubtful consciences and laden with synnes seke by the worde assurance, instruction, comforte, and a certayne waye to come to remission of synnes, which the beleuers also receiue because of absolution and the power of the keyes.

The necessarye vse of this confession probab- Probab- ueth sufficientlye this diffinition. For manne cion. beinge laden with the burthen of synnes for the mooste parte canne not comforte hym selfe, eyther because he is not well taughte in the worde, or because the batayles of his conscience be greater then that it can well rydde it selfe of the same. Wherefore by all meanes this confession is necessarye and profitable, to the intent that by it the conscience maye be instructed and taughte where it oughte to seke for comforte, that it maye obteyne remission of synnes. Nowe, that remission of synnes foloweth this confession because of absolution, and the power of the keyes, these places teache vs. He that heareth you, heareth me.

Item



## Common places.

**Math.** <sup>1</sup> Item to whome so euer ye shall remyt synnes,  
**xviii.c.** they shall be forgiven in heuen.

**Causes.** ¶ The cause of this confessyon, I graunt, is mans authoryte. But forasmuche as God approueth absolucyon, and euerye man hath nede of it, therfore this confessyon is to be kept ityll in the churche, yf so be we wyl that there be anye vse of the keyes in the churche. Neyther do I se why men shold be greued with this confessyon, onles I suppose because they haue no desire to be instructed in the worde, where as yet they moste of all gloze of the gospel, or because remysyon of synnes is vnthankfull vnto them, whych is offered in this confession by absolucion. Thou therfore whych hast the gospel, whiche disdaynest not to runne to sermons, imbrassinge the same with greate admiracyon and delectacyon of mynd why doste thou shrinke backe from confessynge or askynge counsell concerninge thy heh and saluacyon, and frendlye to talke with the curate or shepheard, to thintent thou mayste lerne of hym euen the selfe same thyng that thou hearest at sermons by the open preachynge of the worde.

**No partes.**

¶ Care confessyon is not deuptyd into partes but is one simple confession where by the consciences do seke comfort instructyon and remission of synnes, through absolucyon whiche is by the worde.

**Effectes** ¶ The effectes of auricular confessyon procede of the profite and necessite of the same as. To be institute and instructed better in the Christen doctrine. To receyue a stronger comfozte by further instructyon. To here of remission of synnes by the power of the keyes. To receyue remys-

## Of auricular confession. fol. cxxviii

remission of synnes by the worde thzough the power of the keyes there maye also be gathered other effectes of eare confession forth of the commodities of the same whych helpe to repress the occasions of synnes when the conscience do here in confession the heynousnes of synnes and how horrible God punisheth synne. On the contrary parte howe greaie rewardes he will geue to good workes,

Contra  
ries,

**T** Contraries to eare confession be these. To holde that eare confession is by Gods lawe. Albeit I graunte that God approueth absolution. To dyspise auricular confession or to neglecte it whych although it be not commaunded by the lawe of God yet for the foresayde commodities it is not to be dyspised ne neglected, ones a man thinketh that he nedeth not the worde whych he heareth in the instytucion and absolucion. To bynde auricular confession to be a tyme certaine. To saye that the rehersall and rekenyng of all synnes is requyred in confession by goddes lawe. To saye eare confession is therfore necessary that the penitent maye receyue satisfaccyon for his synnes. To holde that all the synnes are to be confessed vnder payne of deedly synne. To holde that auricular confession wthout satisfaccyon added to the same is in vayne and nothinge worth. To holde that all synnes are to be confessed together wth all the circumstances belonging to the same. To saye eare confession of it selfe concerneth necessity of helth as pertaineth to the remission of the blame but not to the remission of the payne for whiche they holde that satisfaccyon is to be had. To holde that eare confession euē of it selfe wppeth away

Papists  
call.

Papists  
caler  
rour,

A. i.

synnes

## Common places.

The er= synnes aswell concernynge the blame as the  
 tour of payne. To say care confessyon maketh of a deed  
 scholemē ly synne venrall synne. To holde that aurycular  
 confessyon as a worke of it selte delucreth from  
 the euerlastynge payne and dimynysbeth the

The he= tempozall payne. To holde wth Thomas the  
 relpe of. scholeman that the pzyncypalle effectes of care  
 S. Tho confessyon be to delucre from euerlasting payne  
 mas mo2 and from the payne of purgatozpe in whych the  
 shipped sayde Thomas sayeth that suche as be confessed  
 mought be moze easly punysshed than suche as be but  
 he be. onely contrite.

### Of satisfaccyon. Capi. xliiii.

A diuisi  
 on of sa=  
 tisfacciō



Satisfaccyon is of two sortes the  
 one whych in tymes past was ad=  
 ded to open penaunce, the other is  
 deuysed by the scholemen, and by  
 reason of many opennyons added  
 to the same is vtterly wicked and  
 vngodlye.

#### Of satisfaccyon vsed in tymes past in open repentaunce.

Diffini=  
 cion.

Satisfaccyon vsed in olde tyme in open pe=  
 naunce, is a certayne payne oz punishment whi=  
 che in olde tyme was enioyned by the pzeeste to  
 the penitent persons for theyr open synnes to  
 trye them whether they were earnestlye repen=  
 taunt.

Probaci  
 on.

There is no doubt of this diffynycion whiche  
 is taken forth of the tryppertite history, whiche  
 sheweth the ozpgynall beginnyng of this satis=  
 faccyon enioyned by the pzeest, accordynge to the  
 qualyte of thoffence, by whiche the peniten=  
 tes



## Of Satisfaction fol. cxxviii.

tes exercised them selues vntyll the tyme appointed by the byshop, when the byshop beinge present they were admitted agayne to the partakynge of the Lordes supper, that synall effect can not be called into doubt, for we muste kepe still this doctryne that by onlve fayth we obtene remission of synnes, thorowe Chyste and not through our owne workes.

**T**he cause of this effectyon is mans authoritye, accordyng to that of the tripertite history. It was sene to the auncient byshops, &c. as before in the tytle of confessyon of open crymes before a pruate prest, the cause also of the satisfaction is the prest whiche enioyned the payne or punishment for whiche folowed satisfaction, whych lasted tyl the tyme prescribed of the prest.

**Causes.**

Furthermoze the cause of this satisfaction is the penitence, whych performed the same. The occasion of this satisfaction was geuen by the malice and noughtyness of men, whych by theyr false & feyned repentaunce deceyued y church.

**Occasio**

**S**undry sortes of satisfaction there were accordyng to the qualite and greatnes of thoffice. And as the synnes were, so had they canons rules and lawes for the same.

**Partes.**

**T**he effectes be these. To trye by the enioyned satisfaction whether the penitentes were truly sorre for theyr synnes. To attempt them whether they wysshed heartely to come agayne to the congregacyon. To tame the flesh from the wantonnes of synnyng. To be an impediment to the flesh, that it fall no more so sone into vices.

**Effectes**  
or workes of satisfaction in olde tyme used.

**C**ontraries be these. To save satisfaction in olde tyme was by Gods lawe, to holde that there is an other satisfaction for synnes the the

**Contraries.**

## Common places

**Papisti-  
cal er-  
rours.**

**purgato-  
ry men.**

**good S.  
thomas.**



merytes of Christ. To mayntayne two maner of satisfactions, one for veniall synnes and another for deadly. To saye satisfaction standeth not of due workes, but superogatiue & is of superfluous workes, and more then nede by whiche he be redemed the paynes of purgatorie or other temporal paynes. Thys is as a Papistical satisfaction of whiche I wyl entreate hereafter. To holde that satisfaction chaungeth eternall paynes into paynes of purgatorie, or other temporall paynes.

To holde that suche paynes be remitted partlye by the power of Sayncte Peters keyes, and partlye by satisfaction. To saye satisfaction taketh awaye the blame and geneth remission of synnes. To mayntayne with Thomas that the confessor doeth laudablye when he sayeth to hys ghoostelye chyld. What so euer good thou do by satisfaction the same mought be vnto thee for remission of synnes. To holde that satisfaction sufficeth for the purgynge of payne eyther eternall or temporall. To defende that the penitent obtayneth by satisfaction & perfyte fruit of grace. To defende that satisfaction is called a pyece, raunsome, or recompence for synnes. To holde that one manne maye satisfie for another, as wel for the payne, as for & blame. To graunt that satisfactions do yet serue whē they be done in deadly sinne. To holde & the satisfaction of Christ serueth for the whole nature of man, but yet & euery man oughte to satisfie for his owne sins. To maintaine & ther be superogatiue or superfluous workes which be not vterly wicked & abhominable. To hold & fastinges & other exercises to bridle & riot of & flesh be not due workes

Of satisfaccion of scolemen. fol. cccix.  
to be done durynge lyfe and not at tymes ap-  
pointed.

¶ Of satisfaccion deuyfed by scholemen.

Capt.

¶ III.

**S**atisfaccion deuyfed by scholemen is Diffini-  
tion. whiche standeth of workes not due but  
superogatyue or superfluous whereby  
be redeemed & paynes of purgatorie or  
at lest way other tempozal payne.

¶ The reasons whiche the scholemen brynge Probat  
forthe for the confirmacion of their hercspe be ons.  
these. Injuries comytted muste be recom-  
pensed or satisfyed accordynge to the egalte of  
iustyce. Ergo say they workes not due but su-  
perogatyue are requyred. Also where as God  
is mercyful he remytteth the blame, and where  
as he is a ryghtcouise iudge he chaungeth the  
euerlastynge payne in to the paine of purgatory  
or other tempozal paynes. Nowe, parte of these  
paynes they say is released by power of that po-  
psekeyes and parte is to be redeemed by sa-  
tisfactions.

¶ The cause of this satisfaccion is thautozitie Causes.  
of man whiche besydes gods worde; yea, against  
that most open worde of God hath deuyfed sa-  
tisfaccion. The occasion of this deuyse was the  
confession in olde tyme bled of publique crimes  
before a priuate priest not ryghtely vnderstande  
whyche added to the penitentes a certayne pe-  
naltie or punishmente not that by the execu-  
tynge of the same they shoulde satisfye for their  
synnes but that beyng nowe released of  
them by the power of the keyes they  
myghte declare before the hole church that they

S.iii.



## Continon places

they earnestly repented. The causers also of this satisfaccion be the popyshe priestes that enioyne this satisfaccion or penaunce as they call it to suche as be confessed of them. Item they whiche laye it vpon them selues as heretofore hath bene vsed to be done of workemen. I call them so whiche stryue to wyne heauen by their owne good workes as they call them. The mater or substance of this satisfaccion is taken forth of the selfe workes which they cal superogatyue or superfluous (in dede they be superfluous and barne) as be pylgremages, rosaries of oure lady, bygilles, tormentaries, and be thynges of their owne bodyes wearynge of shertes made of heer rope girdels goynge wolwarde and barefote or with windowes in their shoes, and suche other mooste vyle workes: yea, and often tymes mooste folyshe.

**Partes.** ¶ The fynysh the schole doctours of later tyme whiche wyte that satisfaccion deserueth remission of synnes make two partes therof. The one whiche satisfyeth for verryall synnes for whyche they dreame that pytter paterynages dayly sayde be sufficient. The other, whiche satisfyeth for deadly synnes, and for the paine of purgatorye.

**Effectes** ¶ Effectes of this scholastical, or rather diabolical satisfaccion, they wyll haue these. To chaunge the cuerlastyng payre into paynes of purgatorye, of whiche part is remitted faye they, by the power of the popyshe keyes and parte by satisfaccions. To redeme the temporal paynes, to meryte remission of synnes or of the blame. To merite (for they be great meritors) lyfe euerlastyng. These two last effectes, the rude & folyshe monkes haue put to, deuisinge them oute  
of

if they drowlye pates.

¶ Of Pardons or indulgences.

Capi. ¶ I. ¶ I.

**I**ndulgences or pardons were in tymes past forgeuings of open penances (as they cal them) or satisfaccions. ¶ This distinction taken forth of the maner and custome of open penance, and therfore it is certayne and sure.

¶ The cause of pardons is the priest which released the inioyned penance or satisfaction.

¶ Indulgences haue no parties which neuertheless, accordeinge to the state of the parsons, and necessitie of the thinge were otherwhyles graunted moze, otherwhyles lesse vnto the penitentes.

¶ The effectes of pardons were these. To burden the penitentes, either because of their weakenes, or for other causes. To serue in the stede of satisfaction, that was enioyned.

¶ Contraries to this aunciente ordinaunce be these. To graunte with the papistes that pardons is a release of payne whiche deseruinglye we shoulde suffer for oure owne synnes, taken out of the treasure of the church, to pay home the iustyce of God. To saie to the holy man Thomas of Aquine, that indulgences be geuen by satisfaccions to the honour of God, & commo profyte of h church. In dede it is to greate profyte & aduantage of the poppe the church which is ecclesia malignatū, euē h church of harlots. To hold to schole clerkes, that pardons be not geuen for corporall thynges of them selues but as temporall thynges be ordeyned vnto spirituall, se howe pyetely they cloke theyr

S. iiii.

stinking

Distincti  
cion.

Proue.

Causes.

Partes.

Effectes

Contraries or  
errours  
papistes

Thomas of  
Aquine.

## Common places

**K** synkyng garnes. To defende that pardons by the power of S. Peters keyes do deliuer soules oute of Purgatory. To say pardons do good seruyce for the remission of tempozal paynes.

**Rome.** To graunte oute pardons wth the byshop of **Pardo =** Rome and his reuerende clergye, for suche as **nes.** geue theyr helpynge handes to the buyldinge of chapels and churches. To holde that pardons be auayleable for those that dyed in grace, or al-  
**papistes** so oute of grace. To mayntayne wth the dysgyfed papystes, the pardons take awaye bothe culpa & pena, the synne and the punishment due for the same.

**C** Of the ecclesiasticall power, or power of the church.  
**Capt. XLIIII.**

**Distinction.**

**T**he ecclesiasticall power or power of the church, is whyche standeth in teaching the ghospel, administratynge the sacramentes, and excommunicatynge such as be open synners, and agayne in asswyllynge the same when they demaunde absolucion.

**Probation here of.**

**C** The realme of Christe is spiritual, not ruled by the swearde, by the armour, and other thynges apparteynynge to a worldly polycie: wherefore this churchely power is ryghtlye describ'd by the wordes aforesayde. Furthermore Christe whiche is bothe the founder and maker of this churchely power remoued all worldly gouernaunce bothe from hym selfe, and from his discyples vnto the prynces of the worlde from hym selfe which would not be chosen to be kyng, but fled away fro his apostles & disciples where as  
**he**



# Of ecclesiastical power, fol. cxxxi.

he sayeth vnto them, the rulers of the gentyles haue dominion on them but so shall it not be amonges you. Nowe saincte Peter hym selfe, whome the papistes make the heed of thcyꝝ power the power oz rather tyranny, vsed no worldly oz tempozal power: yea, on the contrarꝝ parte Saincte Peter wryteth that we oughte to obey the tempozal rulers ordeyned of G D for the defence of suche as be good, and punyshement of the wicked. Also Saincte Peter exhorteth his felow priestes to fede the flocke of Christ, & to plaie h̄ partes of bishops (for so it is in h̄ Greke) not constrainedlye but willynglye, not for foule lucours sake but of a prompte mynde, not as though they bare rule ouer their flocke allotted to their spirituall charge, but in suche wyse as they may be examplers vnto their flocke. Myther doth his felow S. Paule dissent from hym who also testifieth vnto the Corinthians of him selfe saying. Not that we are lordes ouer youre fayth but we are helpers of your ioye. Nowe to teach h̄ gospel they be comāded of Christe who saith, go ye into h̄ hole world & preach h̄ gospel. Item as my father hath sent me, so sende I you. By sacramentes I vnderstande here baptisme, the souper of the lord, and absolucion. Of baptyfme speaketh Christ thus. Go and teache al nacions, baptyfenge them in the name of the father and the sonne and the holy ghoste. Of the souper of the Lorde he sayeth, Eatc ye, drinke ye &c. Of absolucion he saith. Merely I save vnto you, what so ever ye bynde vpon earth it shal be bounde in heauen. &c. The diffinicion also appeareth certayne by the partes of the ecclesiastical power whiche be these, the power of S. v. doctryne

Joh. vii

i. pet. 2. c

i. pet. v. a

Some of oure bishops had nede be constrained to this.

mar. 16 d  
Joh. xxi

mat. 28 d

mat. 26. c  
mat. 18. c

## Common places

doctryne or order, and the power of excommunication and absolution. Of excommunication speaketh Christ in the. xviii. chapter of Mathew. Examples of excommunication appeare in the fyrste Epistle to Timothie cap. i. in the parsons of Hymeneus and of Alexander whom S. Paul betoke to Sathan, that is to say, he excommunicated that they should lerne not to blasphemc. Item the apostle blameth the Cozinthiās, that they accused not, that is, that they put not oute of theyr company the man that had committed adultery with hys owne fathers wyfe. And agayne afterwarde he blameth thē after they had excommunicate hym whā he toke great sorow for his offence that they receiued him not into theyr cōpany. Finally such as haue fallen & be repugnant ought to be taken agayne accordeinge to the example of Peter, and infynyte other.

**Causes of the power of the churche.** Christ is the principall cause of this power. For he ordeyned it and committed it to the congregation, as appeareth. Mathew. xvi. and xviii. and in the gospel of John capitulo. xx.

After Christe, the churche is a secondarie cause of the ecclesiasticall power, whyche hath authoritie to confer and to exercise it. No priuate parson, no byshop, no archebysshoppe, or what so euer name he beareth or taketh vpon hym hath no power, onlesse it be committed to such priuate parsons by the hole congregation, not taken awaye agayne for the abusynge of the same, wherefore the byshop of Rome is not a lytle to blame that he draweth the power of the churche to hys owne proper personne and vsurpeth vpon the authoritie of the same mooste Rome. tyrannously.

For

## Of ecclesiasticall power. fol. cxxxi.

For onely the church hath the keyes, and therefore it also hath the power to electe and nominate suche as oughte to administer the keyes of the church, where the pure worde of God is had and the ryght vse of the sacramentes. The manner and forme of callinge and chosynge the ministers in olde tyme vsed in the church was this. The people dyd chose and afterwarde came the next byshoppe adioynnyng to that diocese and approued the election. Testimonies of this election thou shalt finde in the common places of Melancton. And sayncte Paule commaundeth Titus to ordeyne Priestes in the places nere aboute him. Afterwarde by authorite of the counsaile of Arce, the confirmynge of the Byshoppe elected was geuen to all the Byshoppes of the same prouynce, whiche constitution because it semed verie harde, was chaunged to the confirmation of thre, eyther beyng there presente, or elles by wytynges agreynge thei vnto.

The a<sup>n</sup>ciēt v<sup>l</sup>sa<sup>n</sup>ge of the church.

Dist. 64.  
ca. Episcopi.

Capable persons to the ministracion of Gods woorde be describ'd of the Apostle in his Epistles to Timothy, and to Titus, which description is approued. Dist. xrv. Whereto perteyne also other decrees, as, Dist. xxiii. where it is commaunded that such be promoted to the dignitie of a byshoppe as be approued of longe tyme, as wel by the woorde of saythe, as by the example of ryghte conuersacyon. Item Dist. xxiii. cap. Tales. Let suche be elected to be ministers of the church, as can worthely handle the diuine sacramentes. Also, Dist. xxiii. Car. Hic igitur. Lette them studie and endeuoure them selues to kepe perpetuallie the chastite

Persons mete to be ministers of a congregation.



## Common places

Attire of an vndefiled bodye, or at leest waie lette  
the be coupled w<sup>th</sup> h<sup>e</sup> p<sup>er</sup> of one only matrimony.

**Partes,** It is an olde diuision of the churche or eccle-  
siastical power, to deuyde it into power of order  
or doctrine, where buto p<sup>er</sup>terneth preaching of  
the gospel, declaringe of remission of sinnes,  
and comunicatynge thereof, administrenge of h<sup>e</sup>  
sacramētes. And into h<sup>e</sup> power of iurisdiction,  
to which belōgeth excomunicacion & absolutiō.

**Effectes** The effectes of the ecclesiastical power be these.  
To teach the pure worde or gospel, according to  
the sayinge of Christ, I sende you, as my father  
hath sente me, but Christ was not sent to teach  
Iyes, ergo neither the preachers be sent to teache  
Iyes. To teache repentance and remission of  
sinnes in the name of Christ, for these be the par-  
tes of the pure worde or gospel. To minister re-  
mission of synnes to others, for thys is the  
chiefe effect of the gospel. To minister sacramē-  
tes according to the word. To asloyle by the po-  
wer of the keyes all true penitentes deman-  
dinge the same. To excommunicate open sin-  
ners, amonges whom I reckon blasphemours,  
false teachers. &c. Semblably Paul excommu-  
nicated Hymeneus and Alexander for their blas-  
phemie. To receyue agayne such as couet to re-  
turne agayne vnto the churche, and so to asloyle  
them, according to the example of the aduoute-  
rer mencioned of the apostle in the seconde E-  
pistle to the Cor. Nowe, these effectes and offe-  
ces they may not exercise in a corner, but opē-  
ly, and in the sighte of the congregacion. For  
the doctryne of the Gospel is an open and ma-  
nifest preachinge. Neither is it lawefull for e-  
ueryp<sup>er</sup>uate person to exercise these offces,  
but

1. Tim i.

11. cor. ii.

11. cor. 14



## **Of ecclesiasticall power .fol.cxxxiiij.**

but onely to suche as be appoynted and called there vnto by the churche, that all thynges may be done in the congregacion scmpnglye, and in due order. Neuerthelesse euerye manne maye: preache, and is bounde priuatlye to teache and instructe hys ueyghbour, to declare vnto affrayed consciences remission of synnes, and that by the worde, & so to asloyle them. Also in case of necessitye it is lawfull for euerye person to minister the sacramentes. But to excommunicate is not lawfull for anye priuate person, as it is neither lawfull to asloyle the excommunicate person. For these thynges because they be publyque iudgements and spectacles oughte to be done before the whole churche. And therfore the apostle wyrteth to the whole churche of the Corinthians, and not onely to the ministers of the churche that they shoulde receyue hym agayne into theyr compaignie whyche hadde committed the aduoutre.

**I** thought good amonges the contraries hereof, compendiouslye to touche the ecclesiastical power, which vnto this dai sh bishop of Rome hath vsed, or rather abused with horrible tyranny, which thyng I wil the gladlyer do because I knowe that the true ecclesiastical power shal the better be espied when on the contrarye syde the false and tyrannycall power of this monster is set forth.

### **Of the Poppes power.**

**T**he power of the churche, which hetherunto the pope hath vsurped is a domynion in things spiritual and temporal: yea, rather a power aswel vpon the laytie as vpon the clergie,

**Definition.**

## Common places

gre with the authoritie of makinge and statut-  
 yng lawes to rule men withal, as wel in spiri-  
 all as tempozall thynges and where lawes haue  
 no place there to exercyse the swearde for the  
 mayntenaunce and defence of the goodes bothe  
 spiritual & tempozal of the church militaunte.  
**Probation.** ¶ The firste partie of the diffinicion is appa-  
 raunte dist. xix. Capitu. Ita dominus. Also in  
 the decretalles, de electione. Cap. significasti.  
 Also in the decretalles, de hereticis. Cap. Ad ab-  
 olendam. Nowe of hys dominion vpon the lay-  
 te, there be examples ynough, in which we see  
 the tyrannye of the byshoppes of Rome vppon  
**zacharye** Emperours & Kynge s, pope Zacharye deposed  
 Hilderiche the frenche king and made of a king  
 a monke. Innocent the fourth dyd put downe  
**Alexander the** Frederike the seconde frome the empyre and in  
 his place set by another. Pope Alexander the. iii.  
 befoze hym dyd treade with his fele vpon Fre-  
 derike the first emperour of the name surnamed  
 Barbarossa father to the sayd Frederike the  
 seconde. And of authoritie of makinge and in-  
 actyng lawes at their pleasure which they binde  
 men vnto, more straightlye then to the gospel,  
**Leo.** certifieth vs Leo. Dist. iiii. ca. de libellis. Now,  
**Boniface.** Boniface the. viii. raised greate warres in Ita-  
**Grego-** lye. Gregory moued al warres vpon the empe-  
 rours of Rome for maynteynyng theyr confir-  
 mation of the byshoppe of Rome. Pope Julius  
**Julius.** because he made manye warres is honoured of  
**Clemēt.** some for a saint and a blessed mā. The false and  
 Partici traytorous warres or rather conspiracies of  
 on of the Clement be not vnknoen.  
**popishe** ¶ This popish ecclesiastical power they deuide  
**pouer.** into order where by they chose their ministers &  
 make



## Of ecclesiastical power. fol. cccciii.

maye proclayme and preache this power furnished with lyes and tyrannye, and in greate abuse distribute the sacramentes. And into iurisdiction spiritual and tempozal.

¶ Of this power the canses be Tyrannye and a mere lust to raygne, wherby Boniface & thirde **Causes.** obteyned of the emperour Phocas the name of the vniuersal bishop, which obteyned by lye and lyle to his powers, he encreased the same, & to the intent it myghte be the more sure and stable and also extende the farder, his successours byshoppes of Rome studyed the same that Boniface dyd, tyl at last they were become in worldlye power farre myghtyer then kynges and emperours, whom other whyles they vtterly deposed of the empyre, finally, I call the popish power a tyranny, forasmuch as it is a power gotten with out ryghte & vnrighly possessed of them, namelye sithens they also gloze and boste to be the vicars of Christ, by which facte they declare themselves to be very antichristes, that is to say, as gaynste Christe.

¶ Their effectes & workes be these. To deuise and make lawes, statutes, ceremonies, articles of the faith, and now these, now those rites, which the byshops of Rome do laye vpon the selfe congregation as oracles of God or gospels with this condicion annexed therunto & who so euer trasgresleth & same shalbe depriued of the name of a christen man as openly testifieth Leo. dist. iiii. cap. de libellis. To confirme the highest tempozal ruler in earth, dist. xxii. ca. Omnes, where it is read that S. Peter receyued of Christe the administracion bothe of the earthlye and of the heauenlye empire. To administer worldelye powers

## Common places

powers whiche power the bishops of Rome take  
 vnto them of Peter their predecessour accor-  
 dyng to their lawe aforesayde. To make tem-  
 porall lawes. To geue sentence of death accor-  
 dyng to the same. To make warres for defence  
 of the church goodes. These temporall offices  
 be nothinge mete and conuenient for bishops  
 especyally sythens (as I sayde) they will be by-  
 cars of Christe in the kyngdome of Christe whi-  
 che was altogether estraunge frome this world.  
 To ordeyne and electe blynde bousardes, contra-  
 ry to theiꝝ owne decrees, as well to preache im-  
 pure doctrine defoyled with mans inuencions  
 and for the moste parte repungnaunt to the sin-  
 cere worde of God as to distrebutie the sacra-  
 mentes in an horryble abuse. To curse and ex-  
 communicate euerye man at theiꝝ owne plea-  
 sure, as testyfy the examples of themperours of  
 whome there hath ben in maner none before our  
 tymes whiche hath eskaped theiꝝ thunderbol-  
 tes.

¶ Here folowe the rest whiche be con-  
 traries to the true Ecclesiastical power.

**Contra** ¶ Contraries therfore to the true power of the  
**ries.** church be these. To holde that the right of con-  
 ferring the Ecclesiastical power remaineth on-  
**Papists** ly with the pope and not with the church whi-  
**call** che hath the keyes giuen vnto them of Christ.  
 To saue no man ought to be admitted to miny-  
**The de-** stre the worde onlesse he be elected ordynate and  
**testable.** confirmed of the pope or his deputies. To  
**heresy of** denye that euery partecular congregacyon hath  
**papistes** power to reiect theiꝝ ministres of the worde by  
 the authoryte of the keyes committed vnto the.

¶

# Of ecclesiasticall power Fol. cxxxv.

To saye that onely to Saynt Peter and his  
 successours byshops of Rome were gyven the  
 keyes of the Ecclesiastycall power and not to the  
 church. To denye that the principall effectes of  
 the churchs power be; to teache Gods worde,  
 to preache remission of synnes by Christ, to be-  
 stow the same vpon suche as couet it to distri-  
 bute rightly and purely the sacramentes. To  
 holde that the power of the church standeth not  
 but amoniges the annoynted prestes. To holde  
 that pryncipall persons maye not pryncipally exer-  
 cise thoffices of the Ecclesiastycall power as to  
 instruct their neyghbour in Gods worde; to  
 speake and talke of the Gospell. in necessitie to  
 distribute the sacramentes. ac. To holde the o-  
 pen confession is not necessarie. To do awaye  
 pryncipall absolucion and be contented with an  
 absolucion phantasticall. To saye that  
 publique absolucion canne not stande with  
 pryncipall absolucion, but that the one or the  
 other is to be abolished. To defende the ex-  
 communicacyon apperceyning to pryncipall per-  
 sons that they maye excommunicate of their  
 owne authoryte whome they list. To holde that  
 excommunicacyon maye duely be done althoughe  
 it be not openlye done before the congregacyon.  
 To saye that onelye suche as preach euill doc-  
 tryne are to be excommunicate and not such as  
 grue euill examples of lyving. To denye that  
 suche are to be receyued agayne into the congre-  
 gacyon whiche haue repented. To seke anye o-  
 ther thynge by the Ecclesiastycal power then the  
 execution of the foresayde effectes. To exercise  
 the offices of the Ecclesiastycall power open-  
 ly without lawfull calling by the church to the same.

E. i.

To



## Common places.

- Matt. xlii. a.** To resiste rashely the mynsters of the church contrarie to the commaundement of Chyrste, who sayth. All thinges that they commaunde you to do that do ye, that is to wete, as long as they sit in the chaire of Moyses. Howe to sit in the chaire of Moyses is to expounde the lawe of God purcly and sincerely. To holde that the vse of the Ecclesiastycal power is letted or taken awaye through euill mynsters, so that they sit in the chaire of Moyses. Therfore Chyrste signifyeth that there sit in the chaire of Moyses scribes and pharises both good and bad, wherunto accordeth Paule writynge to the philip. thus.
- Philip. i.** Some preache Chyrste of cruyl and contencion, some also of a good wyll. &c. But what forceth it, sayth Paule, so that Chyrste be preached by any maner of wayes whither it be by occasyon or of true meaning. I therin ioye, yea and wyl ioye. To abuse the offces of the Ecclesiastycall power for garnes and foule lucre. To holde that the Ecclesiastycall power is of no force. To holde that by the power of the keyes soules be deliuered through pardons out of purgatorie.
- Heretic of purgatorie men.** To saye in reseruacyon of cases not onely the canonycall payne but also the offence maye be reserued, yea and in suche as be trulye repentaunt.
- Papal error.**

### Of mens tradycions in the Church Capi. xlvi.

**I** Wolde not put the place of mens tradycions amonge the effectes of the Ecclesiastycall power, as though it shoulde perturbayne properlye thither, forasmuche as to con-

Of mens tradicions. . . fol. cxxvi.

to substitute humane tradycions in y<sup>e</sup> church is not  
y<sup>e</sup> propre effect of y<sup>e</sup> churchly power, but whyche  
myxed therewith for certayne and necessary cau-  
ses, as hereafter shall moze playnly appeare.

**A** Menstradycions in the church therefore, Descrip  
be ordinaunces of men whyche they make, whi-  
che haue a commysſion of the church is the  
same, to thintent that all thinges maye be done  
in the congregacion w<sup>th</sup> comelynesse and in  
ordre.

**T**his diffynecyon is playne. For they be not gods whyche ordeyned humane tradycyons in the churche, or yet do ordeyne. Furthermore certayne it is that the tradycyons be not of the lawe dyuine, because they be not expressely mencioned of in the worde. And thapostle. i. Corin. thi. vii. where as he had not an open worde of God to serue for his purpose durste not but call his tradycyons counsels and not commaundementes where he saith: Concernyng virgyns I haue no commaundement of the Lorde, but I geue counsell. &c. Wherefore we ought diligently, accordeinge to the maner of Paule, to discerne mens tradycyons frome the expresse commaundementes of God. For thus the apostle alwayes protesteth before his tradicions: I speake this of sauour, and not of commaundement. Item to the rest speake I (saith Paule) and not the Lorde. The fynall effecte putteth Paule where he saith: wherefore brethren endeuer your selues to this, that ye prophesy (he calleth prophesye interpretacion of scripture) and forbyd not to speake wyth tonges, and let all thynges be done honestly and in ordre. So there Paule doth institute lessons or redynges in the church

**C.ii. Item**

## Common places

Item that women speake not in the congrega-  
cion but kepe silence. Also in the eleueth. chap-  
ter that women haue theyr heades couered, and  
that menne be bare headed when they praye.

Item in the seuen chapter that the man & wyfe  
abstayne one from another for a tyme, but not  
so but they come agayne together afterwarde,  
lest Sathan myght tempt them for incontinen-  
cie. Also that the faythful husbände forsake not  
his vnfaithfull wyfe, so that she will agree to  
tarre with him. And the apostle addeth the final  
effecte wherwith he concludeth his traditions,  
sayinge: Not that I shoulde caste a snare vpon  
you, but that ye myght folowe that which is ho-  
nest and comelye. &c. . Hereby it also appea-  
reth that humane traditions be no Sacrifices  
or scrupce of GOD, but thynges indifferent  
which may be chaiged, altred, corrected and re-  
iecte, accordynge to the occasion of the tyme, es-  
uen as the same selfe thinge was doue in coun-  
sels, folowing which customably haue corrected  
and oftentimes reiecte & constitutions of their  
predecessours which thing they myght not haue  
done if humane traditions had ben of gods law.

**Causes.**

The causes of humane traditions in the  
churche be these. The authoritie of man, and the

**Partes.**

power whiche the pastours and ministers haue  
that be called of the churche.

Humane traditions be all of one sorte in the  
churche whiche some men call rytes, some cere-  
monies. And forasmuch as some ordinaunces ap-  
pertaine to order, & other soe to institucio, ther-  
fore they may be deuided into tradicions ordinal,  
and institutory. Vnto ordinall maye be referred  
holye



**Of mens tradicions. fol. cxxviii.**

holpe dayes, fastynge dayes, diuersytie of garments. &c. Unto institutoꝝ lawes may be referred lessons and songes, wherwith the yowth and the rude people be instructed. The papistes deuſe the tradicions into vniuerſall and pertycular. The vniuerſall they ſay oughte not to be corrected ne chaunged but the particular may.

**T**he effectes of humayne tradicions in the church be theſe. To make that al thynges (ac-

**Effectes**  
i. cor. 14.

cordynge to the rule of Paule) be done in the church honeſtly and in orde. Also in an other place he ſayeth: This I ſpeake for your profyte not to intangle you in a ſnare, but ye mighte folow that is honeſt and comely. Item to make the confuſion vnnete for the church be eſchued. To cauſe that ſoberlye and quietlye all thynges be executed in the church. To bynge to paſſe that the yowthe and vnlearned people maye be inſtructe, and broughte by in the wooꝝde of **G D**.

i. Cor. 7 f

**C**ontraries to mens tradicions in the church be theſe. To holde that humayne tradicions be inſtitute in the church to be a true ſeruyce of **G D**. To ſaye mennes tradicions in the church yf they be repugnaunte to the wooꝝde oughte not to be caſte forthe. To ſaye all humayne tradicions ordeyned of popes in the church are to be kepte vnder payne of deade-lye synne, becauſe popes be heades of the church and bycars of Chriſte.

**Contra**  
**ries.**

**The**  
**moſt da**  
**nable he**  
**reſies of**  
**papiſtes**

To holde that mens tradicions muſte be had in ſuche pryce that we maye not ones doubt or aſke the queſtion whether they be repugnaunte wyth the wooꝝde or no. To holde that it is in the beſſhoppe of Romes power to make

**E.iii.**

**tradicions**

## Common places

traditions and lawes of lyke strength with the commaundementes of God. To holde that humane traditions deserue grace or remission of synnes. To mayntaine that mens traditions in the churche serue to pacifie God and to satisfye for synnes. To save mens traditions in the congregation may not be broke in case of necessitie. To caste forth of the churche all humane traditions: yea, & those also whiche be not repugnant to the worde whiche rashnes is cause of great dissencion and of manifolde incommodities. To denye that we oughte to obey mens traditions which be not contrary to the gospell but ordayned to this onely ende that all thynges be done in the churche semynglye and in orde.

1.co2.xi c

To raise disorde for mennes traditions in the churche. Against these speaketh Paule where he sayeth. But yf any man seme to be contentious amonges you, let hym knowe that we haue no suche custome neyther the congregacions of God, to mayntayne that this lyfe may be ruled without ceremonies and rites. To auauce and extol humane traditions aboue the commaundementes of God as they haue done which haue dreamed superfluytie of ceremonies. To snarle the conscience by humane traditions agaynste whome wryteth Paule. 1. Corinthisum. vii.

Ceremonies be thynges indifferente.

To denye mens traditions whether they be rites or ceremonies to be thynges indifferente. I cal that indifferent wherein consisteth neyther ryghteousnes neyther synne. To transgresse the traditions of men in the churche after a seditious maner and to ysklaundre of others. To say the scripture onely damneth humane traditions amonge the Jewes where Chriſt sayeth:

They

They worship me in vayne with the commaun-  
dementes of men. &c. To lade the churche with  
humayne tradicions. To kepe and obserue tra-  
dicions of men superstitiously. To say mens tra-  
dicions maye not be of diuers sortes in diuers  
places. To say that of necessitie of saluacion all  
humayne tradicions oughte to be in all places  
alyke. To denye that honest ceremonies & rites  
blessed hitherto in the churche which be not a-  
gainste the worde may more profitably be kepte  
still then new ordeyned. To denye that chaun-  
ge of humayne tradicions onles necessitie or  
vrgente commoditie moueth to the contrarie, is  
cause of infinite mischeues and incommoditi-  
es. To cōdemne suche as haue throwen oute of  
theyr churches vnpofitable and wicked cere-  
monyes. To denye that charitie and necessitie be  
the meanes whereby all mens tradicions in the  
churche oughte to be measured.

The er-  
roure of  
supersti-  
cious  
persons



### Of the churche or congregacion.

Capi. **¶** **¶** **¶**

**T**he place or tytle of church foloweth be-  
comueniently the ecclesiastical power.  
For the churche is the kyngedom wher-  
in is exercysed this ecclesiastical power,  
and from whence it procedeth originally by rea-  
son of the keyes committed by the churche vn-  
to the ministers of the same. But for as muche  
as the churche consysteth indifferently, as well  
of the true faythefull parsons, as also of hypo-  
crites and false harlots, it is harde so to describe  
the church that thou maiest thereby know wher-  
in the godly do diffre from the counterfayte and

C.iiii.

described



## Common places

disguised game players (we call suche hypocrites) namely sythens these two sortes of menne haue in outwarde apperaunce all thynges a lyke, I neuerthelesse to thintentc I may shewe some difference betwene true membes of the church, and the disguised hypocrites haue to my power seuered them in the causes and effectes, leest I shoulde geue occasyon of sklaunder to the papistes whiche be euer barkynge and cryng out against vs, of the one church we make two, because we make distinction betwene the true and the counterfarte.

diffini-  
cions.

¶ Wherefore the church in a generalite is the congregacion of al suche as professe the gospel, onely the excommunicate excepted.

Probation.

¶ I thinke it vnknownen to no manne that the church taketh hys originall begynnyng of the profession of the gospel, and that then it began when the fyrste promyse was made of the gospel, whiche forasmuch as it befell euen in Adams tyme, and vnto Adam, it is certayne that the church began euen then, and that from Adam vntyl this daye it hath stande amonges all the professors of the gospel, and yet it standeth with al suche as professe the same. I added (in a generalite) because I woulde make a distinction and difference betwene the true beleuers, or righteous persons, and betwene false hypocrites and discernerers. And albeit the scripture nameth as wel the bad as the good vnder the name of church, as the parable of the nette casten into the sea teacheth in whiche be taken both good and euill fysh, yet euery manne wyl iudge that the good fyshes are to be preferred before the badde.

Wherefore

Wherefore no man ought to meruaile though he  
we because of the open testimonies of scripture,  
haue separated the church of the true beleuers  
from the hypocrites, whiche church kynge Da-  
uid calleth ecclesiam malignantium, the church  
of the euill and wycked persons, whiche he  
woulde not haue done yf there were onely with-  
oute diuersitye one generall church, and besy-  
des it none other whiche maye trulye be called  
the church as hereafter I shall declare in the  
causes. Nowe the excommunicate personnes be  
no longer of the church accordynge to y<sup>e</sup> sayng  
of oure sauoure Christe. That yf he will not  
heare the church, let hym be vnto thee as a he-  
then person, and publicane.

mat. 18. c

¶ There is one church in a generalitee (as  
sayde is) throughtoute al christendome in whiche  
church be two sortes of menne, some be holy in  
dede, some counterfayte holpe or hypocrites.

partes.

The congregacion of those, the scripture other-  
whiles calleth the counsaile of the ryghteous,  
as Psalmes. ci. otherwhiles the immaculate or  
vndefyled church, as canticum. v. nowe with-  
out wrinkle as Ephesiā. v. now the seat of Da-  
uid, as Esay. ix. now the kyngedome of David,  
as euen in the same place, now y<sup>e</sup> bodye of Christ  
as. i. Corinthiorum. ii. nowe the church of the  
saintes as. Psalm. lxxviii. now the members of  
Christ, now the multitude of the beleuers. &c.

But y<sup>e</sup> church of y<sup>e</sup> other the scripture calleth the  
congregacion of the vngodly & of dysseuerance.

¶ The true and properly called church is thus The dis-  
scribed of Paul. Ephesians. i. The church of cripcion  
p<sup>r</sup>ighteous is whiche Christe loued so well y<sup>e</sup> he of y<sup>e</sup> true  
bestowed euen hym self for it to chintēt he might church.

E. v.

sanctifye

## Common places

sanctifye it beyng purged with the washyng of water by the worde that he myghte make it a gloriouse churche not hauynge eyther spote or wrinkle, and that it might be holy and withoute faulte. And this true churche is not layde open to the eyes but is beleued accordynge to the article of oure Crede. I beleue the holye churche catholyke, the communion of saintes. The churche of hipocrites describeth the prophet **Esa. 66** say wyth these wordes. This people (sayeth the Lorde) approacheth vnto me wyth theyr mouthe, and wyth theyr lippes they honour me, but their heart is farre from me: in vayne they worshippe me, teachynge doctrynes, and commaundementes of men. This churche contrariwise is open and apparaunte to the eyes, for all her woorkes, all her worshyp wherewith it thinketh to serue God is outwarde. It is an outwarde hue or visage of the pure churche, wyth mens traditions in steede of the sincere doctryne, wyth the mouthe and lippes onely withoute the affection of the hert worshypinge God.

**Causes.** And forasmuche as I sayde in the churche to be two sortes of men, true, faithful, and counterfeit or hipocrites, therfore now also two sortes of causes are to be set, procedynge neuertheles of all one mater, to the intente it may appere why these be hipocrites, and the other verilye faithful. These causes therefore ensuyng of the true churche, whiche otherwhyles the fathers haue called the pyller of the trouthe. The promise of God, of the gospell, Christ, saythe, the holy ghost, the pure doctryne hole and perfite in al her effectes and iurisdiction. The promise of God or the ghospell is the cause of the true churche



church, forasmuche as through the promise of the gospel it had her beginnyng and where vpon it was founded. For forthwith as the promise of the gospel was ones made the church beganne to sprynge, and wherunto as soone as Adam gaue credite he became a membre of the same. So euen at this daye suche as by faythe take holde of the glad tydynes of Christe (for that is the gospel) are become the true members of the church. I speake here of fayth as it is an assured confidence vpon the promise of the gospel, and not of the fained fayth of hypocrites, which is onely a knowledge without true motions of hearte, whereof I shall here after speake in the causes of the hypocriticall or counterfeit church. Nowe, Christe is cause of the true congregacion, for as muche as of hym the prayse of the gospel was made, and who also satisfied the same. Also because he is the heade of the church wherof he taketh her sustentacion, Eph. xv. increase, righteousness, glorie, cleannes, holynes. Collo. i. Item, because he is the foundation of the church, Esay. 8. The holie ghooste is cause of the true church, i. cor. iii. for as much as he is geuen vnto the church of Gala. ii. Christe to be the ruler and gouernoure calleth the Church by the woorde, gathereth it together, sanctifyeth or maketh it holie, (wherof also he hathe his name) furnysheth it with sundrye gestes, comforteth and rayseth it by agayne in tribulacion, maketh it apte and mete to doe lyuely and true woorkes, whyche maye please GOD, and whyche be mooste acceptable and thanckefull Sacrifices vnto hym. full of good sauoure, and finallye whyche preseruet

## Common places

serueth it in the trueth acknowledged, that it fal  
not awaye agayne frome the same.

**The for-  
mall  
cause.**



**C**he formall cause of the true church is the  
pure doctrine beyng absolute and perfecte in all  
effectes and iurisdiction. For this doctrine is  
a sure signe and a certayne marche whereby  
the true congregacion is knowne frome the for-  
ged church. I vni erstand vnder this doctrine  
pure preachinge of the gospell, and the iuue  
effectes of the same in the consciences. For so  
doth our shepherde Christ, discerne & doctrine  
of false prophetes or hypocrites frome the  
true doctrine, where he sayeth: Take hede of

**Mat. vii**

false prophetes, which come vnto you in shepes  
clothes, that is to say, in outward appaunce  
of true doctrine. For all that whole place must  
be referred to doctrine (but inwardely sayeth  
Christe) they be ravenous Wolves, & is, tea-  
ring & plucking a peces mens consciences with  
theyr wycked and false doctrine by theyr frutes  
ye shall knowe them, that is, by the effectes of  
theyr doctrine. Whether do menne gather gra-  
pes of thornes or figges of briers, whether can  
hypocrites geue rest vnto mennes conscien-  
ces with theyr doctrine. For by figges and  
grapes be vnderstande moste swete frutes of  
conscience, as be peace, love & tranquillitie. So  
euery good tree maketh good frutes, & is, good  
teachers with their true doctrine, beyng vnto  
the consciences peace, love and tranquillitie. &c.  
A corrupte tree maketh euill frutes, that  
is, the impure doctrine of hypocrites disseue-  
reth, confoundeth and disturbeth the conscien-  
ces. &c.

I referre also vnto the pure doctrine & lawfull  
vse

use of the sacramentes, for this is a part of the pure doctrine. Item free remission of sinnes, whiche is the effecte of pure doctrine. Also absolution and excommunication formed of the worde of God, al whiche I make here to be signes and sure marches wherby the true church is known.

The causes of the hypocritical church.

**A**S to the outward shew and apperance, the false and counterfeit church hath the selfe same causes that the true church hath. For it hath the same gospel, the same bybles, the same sacramentes, they professe the same Christ, they glorie of the same sayre, they prescribe the same holy ghost vnto al their con-  
fessels, and the same they dreame to be the author of al theyr affayres and doynges. But looke neuerthelesse howe much diuersite there is betwene trueth and dissimulation, betwene apperance of thinges, and the thinges selfe, betwene a painted face and a natieue colour, even so much difference there is betwene the causes of the true church and the causes of the fained and hypocritical church. A lyuely example of this hypocritical church is at this daye the popish assemble. For the papistes doe ascribe theyr church to be a societie or fellowshippe of outward thinges and rites. &c. Wherefore they them selues make their church the exemplar of the hypocritical congregacion and not I, namelye sith it is apperaunce that the true church is spiritual, not of this worlde, neyther cometh it

Causes.

the church of Rome.

Frier restes church.



## Common places

it with appoyntinge and markynge, and whiche  
 is not open and layed out to the eyes, but bele-  
 ued onely by faythe, accordynge to the article of  
 the Crede, I beleue the catholyke churche. The  
 example also of the Prophet Elias teacheth the  
 same, who when he sawe the outwardly appa-  
 raunt membez of the church, sayd to the Lord,  
 I only am left, but the Lord answered, I haue  
 left me seuen thousand in Israel, of which neuer  
 one man bowed hys knees vnto Baall, nor kis-  
 sed hym with hys mouth.

**¶ The effectes of the true  
 churche.**

2.re.xxi.  
 Ro.xi. a  
 this ba-  
 alamon-  
 ges vs  
 is h by-  
 shoppe of  
 Rome h  
 greatch  
 god of h  
 earthe.

**¶ Effectes** Double effectes doe aryse of the two sondrye  
 kyndes of menne in one generall churche. But  
 to h true churche these effectes ensuyng apper-  
 iayne, which h true church worketh by the assi-  
 stence and gouernaunce of the holye ghost. To  
 heare the pure worde truelye. To receyue the  
 worde with the heartie. To beleue the worde  
 with confidence. To vnderstande truelye  
 the worde heard, receyued and beleued, accor-  
 dyng to the parable of the sower where Christe  
 expouneth the good seed h true churche. To vse  
 the sacramentes lawefully accordynge as is ap-  
 poynted by the worde. For who so receyue the  
 pure worde, keperth also the sacramentes in the  
 ryghte forme beyng a partie of the worde. To  
 loue the pure worde, accordynge to the sayinge  
 of Christe. My shepe doe heare my voyce. To  
 depart in no wise from h true worde for as much  
 as the church is the yeller of the trueth, because  
 it is buylte vpon Christe the stone.  
 To flee the vnpure worde, none otherwyse then  
 shepe doe flee euyl pastures and that by the  
 coma

Mat. 13 c

Joh. x. a

commaundement of theyr shephearde Christe,  
 who byddeth them beware of false prophetes and Mat. 7. c  
 also of the ieuens of the pharysees. To know and Mat. 16.  
 receyue onely Christe for their herdman, heade,  
 iustifiour, sanctifiour and saupoure. For what  
 so euer holynesse the church hathe, what so e-  
 uer iustification, what so euer clenness, it ta-  
 keth it all together of Christe. To be ruled of  
 the holye ghoste to the intente that all the wor-  
 kes of the church maye be bothe lyuelye and  
 effectuell and also pleasaunte to God. To exer-  
 cise the keyes geuen vnto theym of Christe and  
 to commytte the same to pruate personnes, to  
 the ende that the pure worde maye be preached,  
 and the free remission of synnes in Christe pub-  
 lyshed that men maye be comforted by absoluti- i. pet. 2.  
 on, and bydded by excommunication. To sa- Heb. xiii  
 crifyce vnto GOD sacrifices of prayse, and Ro. xii.  
 spirituall sacrifices, euen of oure owne bodies, mat. 24. c  
 and the fruyte of oure lippes. To be kepte  
 frome erreure, accordynge to the sayinge of  
 Christe that the false Prophetes shall aryse  
 and shall bynge in to erreure, euen the verye  
 electe or chosen personnes maye erre final-  
 lye or to the ende, euen because they be in  
 the hande of Christe, oute of whose hande  
 no manne canne take awaye. To obeye euerye  
 humane creature for the Lordes sake. To  
 haue of promyse euerlastynge lyfe annexed,  
 and other infinite rewardes in thys lyfe.  
 To folowe throughe Christe as captayne and  
 leader in the doctryne and maners of lyfe.  
 For so is Christe pronounced in the scryp-  
 ture, as an example for the Church to fo-  
 lowe. Semblable effectes verye manye maye  
 be

## Common places

The properties of  
a spouse  
or bryde

he yet gathered of the true church, all whiche the scripture expresseth in the name of spouse by whiche the church is signified. Nowe, the offices and partes of a spouse or bryde be, in all thynges to obeye the brydegrome, to loue the brydegrome, to haue a good hope and confidence in the brydegrome, to cleue only vnto hym, to obeye hym, to feare and honour the brydegrome, to be agaynst the dishonesty of the brydegrome, and to do all thynges that maye tende to the honest fame and worshyp of hym, to reuerence, to magnifye and auaunce hym, to reioyse in hys brydegrome, to be obedyent to his commaundment, to execute his pleasure ioyfully and with gladnes, to vse in commune all his goodes togyther with hym. &c. All these thynges also ought to be appropiate and be the verie partes of hys church towards Christ the brydegrome.

Ephe. v.

¶ But nowe, albeit the spouse performeth all these thynges truely and is made handfast by the holpe ghoste, yet is she not called euen for these workes sake a church immaculate or undefeiled, holpe, and withoute wrinkle, but for Christes sake, who hath halowed it, putting himselfe into the vtter perils of death for his spouse sake. Also because the church hath the holpe ghoste, giuen her as a tutor or defensour who by Christ preserueth and gouerneth her to the obtaininge of euerlastyng lyfe and the hereditary goodes of Christ to whom she is espoused, whiche goodes she already possesseth in sure and certeyne hope.

¶ The effectes of hypocrites  
in the church.

The effectes



**T**he effectes of hypocrites in the church be taken by the contrarie of the effectes pertainyng to the true church, as be these. To heare the worde but not purely. To receiue the word but not w<sup>th</sup> the hearte. To beleue the worde, but not onely. To vnderstande after a maner the worde, but w<sup>thout</sup> fruyt. To vse the sacramentes vnlawfullye, and wickedlye to abuse them. To loue the worde embzued w<sup>th</sup> mens tradycions, and w<sup>th</sup> them to contaminate the pure worde. To prefer or at lest waye to matche mens tradycions w<sup>th</sup> the selfe word of God, and w<sup>th</sup> the same to defete Gods worde. Of this effecte Christe accuseth the hypocrites in the Gospell of Mathew, where he sayth, ye haue dysanulled & commaundement of God through your tradycions. To departe from the pure worde, according to the parable of the sower, where Christe declarith the hypocrites to be shrinkers from the worde, byleuyng onely for a tyme. To embrace workes besides Christe, and by the same to seke rightousnes. To denye remission of synnes by onely sayth in Christ. To boaste & brag of the holy gost, but w<sup>thout</sup> regeneracion, w<sup>thout</sup> liuely workes and pleasing God. The reason is because hypocrites embrace not purely Christe, therfore the holye gho<sup>st</sup> is not g<sup>u</sup>en them, w<sup>thout</sup> w<sup>h</sup>ych all the workes of hypocrites be dead. To preache the vertues and benefites of workes euen as the Godly preache the powers, vertues and benefites of Christe. To exercise the keyes of the church after theyr lust as manye cruell factes of bysshops of Rome do testifie. To abuse the keyes horribly to the oppressyon of the s<sup>u</sup>mere worde and effectes of the same. To be

Math.  
xv. b.

i. Pe. ii.  


G. i.,

holly

## Common places

**mat xxiii** holly conuersaunt in outward and carnal thinges, accordynge to the sayinge of Chyste: **We** be to you pharisees and hypocrites, for ye make cleane the outward partes of the cup. &c. loke vpon the hole. **xxiii. Chapter of Math.** To worke wpythout al frute. For like as with frute the true beleuers worke their workes, bicause they beleue trulpe, and bycause they be regenerate and borne agayne of the holpe ghoſte. So the hypocrites bycause they want fayth bycause they haue not the holpe ghoſte, therfore al theyr workes be deed and please not God. To sacrifice vnto God outward sacrifices, by whiche they studie to pacifye God. To haue alwayes troubled consciences and full of feare, accordynge to the prophet **Esa xxxi** **Esaie.** The sinners in Syon be made affrayed, feare hath possessed the ipocrites. To do workes to thintent to be sene of men, and to be commended. To couer to be glozified before men. To erre, accordynge to Chyste where he sayth: false prophetes shall aryse and brynge in to errour. &c. **Mozeouer** **G D** punyssheth hypocrytes for their vngodlynes, with other synnes and errors. To be prompt and redye to suche thynges as pertyne to this worlde, accordyng to the sayinge of Chyste: ye hypocrites, the face of the skye ye can iudge, and can ye not discerne the signes of the tymes. To take vpon them temporal power as manye examples of byshops of Rome do teache, yea and the membres of the hole popish church. To be frustrate of euerlastinge lyfe, accordynge to the sayinge of Job. **Job viii** **Spes impiorum peribit.** The hope of the vngodlye shall perish. For the promyse of euerlastinge lyfe, pertyneth onlpe to the true beleuers.

ners, accordynge to this of Chyeste. Who by-  
leueth in me, hath euerlastynge lyfe. Synallye  
the effectes of hypocrytes, or of the paynted and  
hypocrytcall church do appere moste euident-  
lye of propertyes of the byde that is an harlot,  
for she semeth in outwarde apparaunce to loue  
the bydegrome, to beleue his wordes. &c. where  
as in dede she doth in her hearte nothyng lesse  
but runneth a hoozing, yea she can not heartely  
loue the bydegrome bycause she receyvethe no  
dowrye for the spousels of the holye ghoste the  
handefaster but renneth a hazing after straunge  
Goddess, namelye the pope the greates, &c. in  
earth and Babylonyall stromper.

**C** Contraries to the church be these. To hold  
that the church began fyrste when the Gospell  
was dysclofed at the byrthe of Chyeste. To saue  
they be true membes of the church whyche on-  
lye do heare, and wyth the mouth professe the  
Gospell. To cut the church into partes saue  
onelye for the. ii. kyndes of men whyche vnder  
the generall terme of the church be comprised,  
that is to wete of the ryghtous and of the hypo-  
crytes. To holde that the true membes of the  
church maye be dead in whome worketh not  
Chyeste ne the holye Ghoste. To maynteyne  
that the church as it is trulye and properlye  
taken for the congregacyon of the holy is a tem-  
porall kyngedome, whyche nedeth a seculare  
arme worldlye defences, and that ought to be ru-  
led by mens tradycions to the helth of their sou-  
les. To denye that the sayntes and true bile-  
uers be onelye the true church.

Johna  
viii.

The pro-  
perties  
of & ad-  
uoutrus  
church



Contrar-  
ies.

Poppes  
errour.



## Common places

**Papisti  
call.**

**Obser-  
uañtes.  
& detesta-  
ble here-  
se of pa-  
pistes.**

**The cr-  
roure of  
Faber.**

**papistes**

To saye that the true churche whiche is of the  
saythfull maye be sene with the bodelye eyes,  
contrarye to the artycle of saythe, I beleue the  
catholyke churche. &c. To define the churche to  
be a felowshyp of outwarde thynges and rytes.  
To defende that the true churche maye stande  
without the pure gospel and lawfull vse of sa-  
cramentes onles tyranny letteth the same. To  
saye the churche is onlye an outwarde policy of  
good and bad, whiche erreure defaceth the king-  
dome of Christe and righteousness of the heart,  
and taketh awaye the holy ghooste governour  
of the catholyke churche. For then it is beleued  
that the church is nothyng els then a keepenge of  
certayne rytes or seruyces. To bynde the ca-  
tholyke congregacion to certayne obseruañces a-  
gaynst thys of Christ. My kyngdome commeth  
not with obseruacion or waytyng. To holde that  
the catholyke churche is lefte to the Byshoppe  
of Rome, or to anye other priuate personne to  
be administred at hys pleasure. Thys erreure  
is agaynst the euerlastyng byshoppes of  
Christe. To holde with the fabyle Faber, that  
the catholyke churche doeth not alwayes pre-  
ferre the woorde of God before mennes tradi-  
cions. To saye the catholyke churche appertayn-  
eth to men by reason of power, of dignitie, ey-  
ther ecclesiastical or secular. To holde with the  
papistes, that the churche is an outwarde and  
supreme monarchie or raygne of the hole world,  
in which the pope hath a power irrefragable as-  
wel vpon the laptie as vpon the clergie, agaynst  
whom it is lawfull for no mortall man to resiste,  
either in dedes or in wordes. To saye the gene-  
ral churche may stande without hypocryses.

**To**

To bynde the true churche to outewarde sacris  
fices. To say the hypocrites in the churche be as  
ny other thinges then a graue paynted oute-  
wardely and within ful of deade mennes bones,  
that is to say, ful of al vngodlines. To make the  
hypocrites the lyuelye members of the true  
churche. To saye hypocrites may be in þ church  
wythoute the soyle and contamination of gods  
woorde, and of the sacramentes. To denye that  
the parte in the churche of hypocrites is the  
cloke, visoure, and conterfeiture of þ trouth.  
To make here in earthe a churche, wherein  
be not bothe holpe men and hypocrytes, contra-  
rye to the place in Mathew. So shall it be in mat. 13. f  
the ende of the worlde, the aunghels shall come  
and seuer the bad from the good. &c. whereby  
is signyfyed that in the kyngedom of heauen  
here in earthe, that is to saye, in the churche be  
bothe good and bad. &c.

### ¶ Of slaunders or offence.

Capi, L.

**S**claunders because it ryseth in þ church,  
therefore very conuenientlie it maye be  
put after the tytyle of churche whiche of  
necessitie is vexed wyth manye sclaun-  
ders and offences, accordynge to the sayinge of  
Christ: wo be vnto the world because of offences, mat. 18. d  
howbeit it can not be auoyded but that offen-  
ces shall be gyuen. &c. wherefore forasmuche as  
Christe sayeth that offences or sclaunders do  
necessarilye chaunce, let vs dyligently en-  
serche the causes of this necessite. Cer-  
tes

## Common places

**I**tes of them selues sclaunders be not necessarye, neyther oughte they to be geuen, sithe Christe hathe prohibite them, but that they shoulde perishe whiche by the iuste iudgemente of **GOD** ought to perishe, it muste nedes be that sclaunders be geuen, whiche be as it were meanes wherby the vngodly hipocrites be called awaye, and frayed from the trouthe, but it is a verie perillous thynge to gyue offendinges oz sclaunders vnto the godlye, accordynge to the communication of Christ in the sayde place of Mathew whiche althoughe they be in the hande of Christe, neyther can be taken oute of his hande, yet wyth offences oz sclaunders to vexe & trouble their myndes, and to make them eyther to doubte of the trouthe of gods woorde, oz to be the more remysse oz slacke in regardynge the same, is vndoubtedly a right hainouse synne.

**T**he diffinition of offendynge oz sclaunder in a generaltie.

Diffintion.

**S**claunder therefore in a generaltie is an offence oz greuance wherby the consciences are frayed awaye from the doctryne that they haue receyued, and maners of lyfe, and be prouoked and led awaye to the folowynge of an other opinion and maners of lyfe, eyther by doctryne oz by maners of lyfe.

This generall description of sclaunder shall appeare in the declaration of partes. And throughtoute the new testament testimonyes do appeare of the doctryne and maners of lyfe, which be principal causes of sclaunder, as orderly shalbe declared hereafter.

Diuisi-  
on of  
sclaunder

**T**here be two sortes of sclaunder one wherby hipocrites oz pharisees be offended, an other wherby



Wherby the godlye brethren be offended: Of this  
 sciaunder oz offence the scripture speketh moze  
 often then of the other.

¶ Of the offendynge of hypocrites.

¶ The offendynge of hypocrites is a greuaunce  
 of the right doctryne oz necessary woorkes com=  
 maunded in the worde, whiche the godly do giue  
 frely wythoute synne whyle they care rather to  
 obey God then menne.

What  
 the offe=  
 dyng of  
 hypocri=  
 tes is.

¶ The examples whiche throughout all the  
 euangelistes be recounted do approue this de=  
 scription of which the Euangelist John hath be=  
 fore other a great number, namely in the secōde,  
 thirde, fyfth, seuenth and eyghte chapter. Christ  
 partly teacheth, partly healeth the sycke in the  
 Saboth daye. Also hyther pertaine all sciaun=  
 ders throughout the newe testamente, where  
 the hypocrites and pharisees together wyth the  
 scribes were greued wyth Christ eyther because  
 of hys doctryne, oz for necessary woorkes. For  
 doctryne and necessary woorkes be causes of  
 thys offendynge. I call necessary woorkes  
 whiche eyther necessitie oz charitie requireth.

Probact  
 ons.

Of necessitie an example thou hast where the  
 dysciples of Christe on the Saboth daye pas=  
 syng through the cornes, beganne to plucke  
 the eares of corne, at whiche the Pharisees were  
 offended and cryed vnto Christe: lo, why do they  
 on the Saboth dayes that whiche is not law=  
 full? An example of charitie thou hast where  
 Christ healed in the Saboth day a man hauing  
 a withered hande and dyed vp.

mar. 2. d  
 mat. 12. a

Math.  
 xii. a

¶ Vnto necessary woorkes partayne also  
 all free maners and examples of lyfe: yea,  
 though they be not prescribed ne appoynted

¶.iiii.

expresly

## Common places

expressly in Gods worde whiche neuerthelesse be  
done of the godly wythoute synne, but the hypos-  
crites be offended with them by reason of their  
constitutions. Thus were the pharises & scri-  
mat. xba bes offended with Christes apostles, onely be-  
cause they washed not their handes, when they  
eate breade accordynge to the tradicions of the  
elders. Thus at this day while our hypocrites  
do se that we suffer no longer the water to be  
consecrate they be offended as though we had  
commytted a greate offence. The commaunde-  
mente of God excuseth the godly in this phari-  
saical offendynge. For they haue for them a com-  
maundement of God concernynge the pure and  
right doctryne, and concernynge necessary wor-  
kes wherewith the neighbour for the most part  
is holpen. This commaundement we oughte to  
obey symplely, and these hypocrites oughte not  
to be regarded accordynge to this terte. It be-  
houeth to obey rather God, then menne. Nowe  
the chri suche thynges as the open and speciall com-  
maundemente of God, excuseth not in the gods  
ly concernynge this kynde of offendynge, yet  
the chrysten lybertie excuseth wherby the godlye  
be free from al mens tradicions whiche offenti-  
mes the hypocrites preferre, or at leest matche  
wyth gods word, I am moued to speake this of  
the chrysten lybertie, because the hypocrites re-  
quire speciall commaundementes of God for e-  
uery worke that the godly do. For they crye oute  
agaynst vs, that we haue no commaundement  
of God to despise or neglecte the holy water and  
lyke tradicions.

**Causes.** The causes of this offendynge, be the hollesome  
doctryne and necessarye workes wherby for the  
moste

Holye  
water.



Act. iiii.



The chri  
ste liber-  
tye excu-  
seth.



moste parte the neighbour is holpen eyther in a tyme or in a place which ought not to be done after the traditions of the hypocrites or done against their fastinges or semblable their constitutions: yea, or againste the verye Saboth daye the lawe of God, whiche neuerthelesse God setteth behynde the vse, and helpe of the neyghboure, as manye places and examples of scripture do wytnes, as that of the prophete *Osee. Ose. 6. c.* *Misericordiam volo, non sacrificium.* I wyll *mat. 19. b* haue mercy, and not sacrifice. Item the Saboth *mar. 11. d* daye (sayeth Christ) is made for manne, and not man for the Saboth daye. Wherefore the sonne of man is Lorde euen of the Saboth daye.

Also in the prophete *Esay* *Esai. 1. d* *Esay* sayeth: offer me no mo oblations for it is but lost labour, I abhorre youre sensynge, I maye not awaye wyth youre newe mones, youre Sabothes and solempne dayes, youre fastynges also are in bayne, I hate youre newe holpe dayes and fastynges euen from my verye herte. They make me wery, I can not abyde them. &c.

Herne to do ryghte, applye youre selfe to equis-  
 tyte, deliuer the oppressed, helpe the father-  
 lesse. &c. *Lykewys* Christ sayeth: when thou *mat. 5. d*  
 offerest thy oblation at the aulter, and there  
 remembre that thy brother hathe anye  
 thyngs agaynste thee, leaue there thyne offe-  
 ryng, and go fyrste be at one wyth thy brother  
 and then come and offer thy gyfte. Finallye  
 by necessarye woorkes oughte to be vnder-  
 stande not onely suche woorkes wherewyth the  
 neyghboure is holpen, but also wherewyth we  
 helpe our selues in necessitie, for yf it be lesul for  
 me to helpe my neyghboure in the Saboth daye,

Al. v.

howe

Necessa-  
 ry worke  
 what it is



## Common places

**partes.** howe much moze may I helpe my selfe.  
**¶** The partes of this sclaunder wherewith hy-  
 pocrites be offended maye be taken of the fore-  
 said causes, so that thou mayest deuyde the of-  
 fendynge of hypocrytes into the offending which  
 ryseth by doctryne or teachinge, and into that  
 whiche procedeth of woorkes or maners of ly-  
 uynge.

**Effectes** **¶** The effectes of this offendynge Christe ses  
 meth with one woorde to expresse where he say-  
 eth: who so euer shall fall on this stone, he shall  
 be broken, but on whome so euer it shall fall, it  
 shall grynde hym to poudre. So that the chiefe  
 effecte of this offendynge by Christes wordes is  
 that the hypocrytes be confounded and destroy-  
 ed whiche by the iust iudgemente of God ought  
 to perishe. For Christ is put vnto suche for a  
 fall, &c.

**Luc. ii. c** **¶** Other effectes also of this offendynge may be  
 fetchd forth of the thinges annexed, as indura-  
 cion of heart and cruel tyrannye, whiche the hy-  
 pocrites beyng offended with hollesome doc-  
 trynes and necessarye woorkes do exercise a-  
 gainste the trouthe, and agaynste the prechers,  
 and publyshers of the same. And albeit these  
 effectes be cuyl and horrible, yet the godly ought  
 not to regarde them. For it behoueth rather to  
 obey God, then menne: though the guttes of  
 the hypocrites shoulde bruste, and of the hole  
 worlde.

**¶** Of offendynge the bre-  
 thren.

**Diffini-  
 cion.** **¶** The sclaundre or offence wherby the brethren  
 be offended, is comytted when weike consciences  
 be

be plucked awaye frome the simplicitie and purenes of gods worde vnto these and those opinions and maners of lyfe either by false and vncertayne doctrine or by maner and examples of lypynge.

¶ This distinction is certayne of Gods worde. For the scripture alwaies geueth commaundement of this sclaunder. As touching doctrine Probaci on.

Christe moueth vs where he sayeth: whosoever offendeth one of these litle ones, which beleue in me, better it were for him that a myllstone were

Mat. 18.

Luc. 17.

hāged about his necke, and that he were drowned in the depth of the sea, is to saye: whosoever ledeth awaye these litle ones from the purenes and simplicitie of Goddes worde. &c.



For this worde sclaunder or offendynge signifieth here properlye a gyfte or a stromblunge stocke, whereby we be ledde awaye frome the simple trouthe of Goddes worde, throughe the diuersytie of opinions, whiche he broughte agaynste the same.

For who is he in maner that canne fynde in his hearte to become a chylde agayne in the kyngdome of Christe, but wyl sauoure beyonde the worde of God, whiche thing when the weake personnes see done: forthwith they be offended, that is, they be brought away and plucked from the simple worde, and yf vtterlye they bydde not

Marke howe the weake be offended

farewell to the gospel, at lestwaye they begynne somewhat to doubt of it, till at laste they chyncke cleue awaye frome the right and true doctrine vnto straunge opinions. As touching maners or examples Paule euerye where maketh mencion namelye, Romaynes. xiii. and xv. i. Corinthians, viii. Galathians. vi. Philippians. i.

## Common places

**Causes** **C**Albeit it hadde been ynoughe to haue shewed of þe offe false doctrine and vncertayne and the euyl making of þe ners or examples of lyfe as generall causes of wycke bye thys sclaunder, yet there be other causes whyche then, maye be broughte declarynge the verye original roote of those generall causes, whiche be these. **Sathan**, the euyl vnderstandynge of the **Christen** libertie, dissencion, lacke of learnynge, presumption of the teachers, hatered of the neigbour, and semblable causes. **Howe** **Sathan** is the cause of thys sclaunder or offendynge, for as muche as he impelleth and styrryth to the same, and furthmore, he maketh the true doctrine to be suspecte byngynge all thynges into a roote. **The** misvnderstandynge of the **christen** libertie is cause, for asmuche as the rashe christians, whyle they beleue that they be free frome all outwarde thynges as pertaynyng to iustification, whiche is tyed vnto no obseruacions or ceremonies, forthwith of þe christe a spiritual libertie, they make a fleshy libertie, & thynke now al thynges to be lawfull vnto the, especially in the maners of lyfe, by meanes wherof innumerable offendynge and sclauanders do aryse, of which at thys daye Germany is full: **Thys** dissencion of the teachers is cause also of thys sclaunder, whyle they defende stylye wycked and ostentymes folyshe opinions, as they doe at thys daye, whyche wyth sondrye heresydes disturbe the pure doctrine. **The** lacke of learnynge also of the teachers is cause, inasmuche as blynde bowe lacke lerserdes rushe oute at all aduentures such stuffering do as they haue and declare not sufficientlye the much matters as they haue purposed, but leaue the harme. consciences of the hearers doubtfull and in the

**The de-  
uill.**

**Missta-  
king of þe  
christen  
libertie.**



**Dissenci-  
on of  
prea-  
chers**

**fir John  
lacke lerser-  
ding do-  
th much  
harme.**



the byers . For thys cause the Apostle Paule  
 wyl that a Byshoppe (that is to saye, a teacher,  
 a pastour, an ouerscar) be apte to teache, that is  
 to saye, whiche hath the feate and conynge  
 handsonelye and properlye to declare hys mat-  
 ters. Certes, the apte and proper waye of tea-  
 chynge, is to folowe in teachynge the methodi-  
 call forme of doctrine, whiche is naturall indis-  
 ferentlye common to all menne, save that it ex-  
 celleth in some, and is more apparaunte by rea-  
 son of preceptes and instructions whiche they  
 haue learned to induce them. Frome whiche  
 trade and forme of teachynge, who so euer ab-  
 horreth, vndoubtedlye shall neuer handsones-  
 lye instructe the consciences of menne, neyther  
 shall vtter and declare sufficientlye hys pur-  
 pose. Neyther do there want at thys day exam-  
 ples hereof in the churche. The arrogancie of  
 teachers is cause of thys offendynge when one  
 swelleth, when one enuyeth another, when eue-  
 ry manne woulde be counted best learned, when  
 no manne wylbe made a chyld in the churche,  
 and while they thus strue for preeminencie and  
 primacie, in the meane season the weake brother  
 is offended, occasion is geuen eyther to forsake  
 the symple and pure worde, or at lest to sclaun-  
 der it, and brynge all thynges in doubte. But  
 thys cause toucheth not onelye the teachers,  
 but generallye all that of hys mynde and sta-  
 telynes offende the weyke brethren, while they  
 declarynge them selues to muche spirituall,  
 thyncke all thynges laweful vnto them. Hatred  
 to the neyghboure is cause for as muche as  
 slanders arysc of it, while the brother hateth  
 the brother. The contraries to thys cause sainte  
 John

1. Tim 3.

Arrogā  
cie.

Hatred.

## Common places

**1. Joh. ii.** Whon putteth charitie, where he sayeth, he that loueth his brother dwelleth in light, and sclaunder is not in hym.

**Partes.** Of one sorte is thys sclaunder, whereby the brethren be offended of the falsc and to free brethren, yet hauinge respecte to the causes, thys sclaunder maye be deuyded into sclaunder that ryseth of doctrine, and that ryseth of maners or examples of lyfe. Also to the place of partes of thys sclaunder maye be referred also another sclaunder, whyche the godlye doe suffer through the happye lucke of the noughty persons and hypocrites whyle they see that all thynges prospre with theym. Thys offendynge nowe a dayes entangleth manye, whyche measure and weye the goodnes of learnynge by the successe of noughty hypocrites, as though they doctrine were therefore sounde because they be in best reputacion, and be counted the wyse, the myghty, the ryche, and greate menne in the worlde. Agaynst thys sclaunder Christe of tentymes armeth hys disciples, comfortynge them agaynst the sclaunders of the crosse. Item the Apostles euer amonge do arme good myndes agaynst this offendynge. And amonge other

**1. cor. i. d** places this text of sayncte Paule is notorious, where he sayeth: vyle thynges of the worlde, and thynges which are dyspyssed, hath God chose. &c. To thys kynde of sclaunder pertainne all the bountiful thynges in the worlde, as wisdom, po-

**Effectes** wer, ryches, great men. &c.

of offen- Effectes of sclaunder wherby good men be offend-  
ding the ded be these. To plucke awaye the weke brethren  
weke bre from the simple worde. To make doubtful con-  
thren. sciences of the trouthe of the christen doctrine.

To

To styre weke myndes to sclaunder the true gospel, and to receyue false opinions. To byng <sup>spite</sup> to passe that weke brethren shall folowe euyl ex- <sup>errore.</sup> amples and maners, whiche the rashe brethren, and for the mooste parte to much spite the vse amonges such as haue not yet hearde the pure kind of learnynge, or be not yet thoroughly entred in the same. To chase away weke myndes frome the gospel causynge them to condempne and biterlye to disallowe it, and to retourne agayne to popishnes, and wicked doctrine. For the auoydynge of these effectes the thynges of Christ are to be read. Math. xviii. Item. Ro. xviii. and. xv. where amonge other thinges the apostle sayth: lose not him with thy meate, for whome Christe hath dyed.

**C**ontraries to the whole offendynge  
or sclaunder.

**C**ontraries to sclaunder be these. To save <sup>Contraries</sup> sclaunder onely commeth of doctrine. To holde <sup>res.</sup> that vnto doctrine and maners of lyfe al sclaunders can not be conuenientlye referred. To save of power, wysedome, riches and other greate thinges in the worlde sclaunder neuer riseth, where as in dede these thynges be for the mooste parte causes of euyl maners. For power, wysedome and riches, doe chaunge verie often tymes the maners of menne. To denye the Pharisaicall or Hypocriticall sclaunder whereby the Pharisees and Hypocrites be offended. For there is one generall Church in whiche be bothe good and badde, Godlye and Hypocrites. To save no manne canne so be of-  
fended



## Common places.

**Scripture** for  
byddeth  
not all  
maner  
offending

**Libertie**  
is not al  
wayes to  
be vsed.

**Differen**  
ce betwene  
maners and  
doctrine.

**Actum**  
vbi. a.

fended that he shall bitterly be destroyed and  
losse. To holde that the commaundement of  
God ought not alwayes to be preferred before  
sclaunder. To save the weyke consciences haue  
alwayes iust causes to be offended, when they se  
cloked relygion and vngodlye destroyed, or ther  
fore con corde dys turbed, debate rased in the  
churche, commynalties and empyres brought  
to nought, when the weyke consciences se this  
thyng done, they ought to comfort them selues  
with this sayinge. It is better to obey God then  
men. To hold that scripture forbiddeth al sclaun  
der. For here is y<sup>e</sup> sclaunder excepted, wherby hy  
pocrites be offended, whiche offendynge ought  
not to be eschued in suche wyse as we shall denye  
the true doctryne, or leue necessarye workes. To  
holde that we muste vse the christen libertie eue  
rye where in all thynges and amonges all men,  
wayes to whether the weike be offended or not. This er  
rour thapostle destroyeth sufficiently where he  
sayth. I am made all thinges to all men, weyke  
to the weyke &c. that I might wyn all men to  
Christe. To save by the same reason we may vse  
maners amonges all men as we vse the ryghte  
doctryne amonges all. This error answereth  
Saynt Paule by his exemple, whiche without  
doubt kept not in the pure worde and yet in the  
meane season thoccaspon of the weyke so requy  
r ynge he suffered Timothe to be circumcysed.  
To holde it not lawfull to vse the libertie where  
stubburnes is and not weaknes, or where mens  
tradycions or Moyses lawes be matched with  
the gospell, or necessarye required vnto right  
ousnes. Agaynst this error serueth the ex  
emple of Paule, whome durst kepe Titus vn  
circumcised

circumcysed. To deny that charyte is the may-  
stres in moderatynge and gouernynge the scilicet  
Ga. ii. a.  
ders of maners oꝝ in lettynge the same.

Of the kyngdome oꝝ reygne of  
Chyrist. Capi. I.

**T**he churche and the reigne of Chyriste  
signyfy all one thyng wherein God  
reyneth in his subiectes that be Gods  
lye by the worde; and wherein the Godly  
do reigne ouer all spirytuall ennemyes; ouer  
synne, the deuyl, death, hell, &c. But forasmuche  
as this worde reigne oꝝ kyngedome semeth to  
set oute the name of Churche, and to make  
it moze triumphant and magnyfycent, therfoze  
I thinke it good to put before your eyes a co-  
pendyous treatise of the kyngedome of Chyriste.  
The kyngedome of Chyriste is spirytuall con-  
sistynge in the conscience, and makynge spirytual Discryp-  
subiectes, that is, whych be led with the spirite, cion.  
and in whome Chyriste reyneth by the holy spi-  
ryte, and by hys worde here in earth, but sitting  
on the ryght hande of God the father to make  
intercessyon for his subiectes and to defende  
them, yea and to gyue them iustifycacyon and  
spirytuall goodes for euerlastynge lyfe. This  
their kyng as well in doctrine as in maners of  
lyfe is this spirytuall kyngdome, his subiectes  
ought to folowe as their gurde and capteyne.  
This reigne is begon here in fayth and spirite,  
and shal be fynysht to the full perfeccyon after  
this lyfe euerlastyngly.

That Chyristes reygne is spirytuall is pro-  
ued by Chyriste where he sayth: My kyngdom is  
Probact  
ons,  
Æ. i. not

## Common places

**John.**  
**xviii. f.**

not in this worlde. Nowe that whyche is spirituall agreeth onelye to the conscience. I call the reygne of Chyrste spirituall of the effecte that it maketh spirituall eyther because the subiectes of this kyngedome be led and ruled of this spirite, eyther because this kyngedome onely stretcheth to spirituall thynges, or finally because he maketh his subiectes kynges ouer all spirituall enemyes. It is called the reygne of Chyrst because Chyrste is the authoz of it, the praeluer and ruler in this reygne or kyngdome. The holy ghost and the worde be meanes wherby and wherewith Chyrst reygneeth in this kyngdome. For to this intent the holyc ghoste is sent where Chyrste ruleth that he should glozefye hym, expounde and proclayme hym. John, xiii. xv. and xvi. whych mought lede into all trowth, that is, mought declare Chyrste the kynges well in the heartes of the Godlye, his proclamacyons, his commaundementes, his benefytes, and therewith all mought make vs obedyent subiectes. But all these thynges the holyc ghoste worketh not but by the worde, as thapostle teacheth. Roma. x. And lest no man sholde doubt eyther of the power of Chyrste the kyng, or sholde not know his seat, or wolde thynke him not to regarde his subiect, let him knowe that Chyrste the kyng setteth on the ryght hande of God the father, of equal power, and being wth God the father, both to defende his subiectes, in that he is kyng, and to make intercessiō for them in that he is priest. Justifycacyon and euerlastyng lyfe be benefytes and priuileges of the kyng Chyrste, where with he hath rewarded, and yet daylye doth reward his subiectes, and whyche by hys contri-

uall

The  
seate &  
throne of  
Chyrste.

What  
rewards  
des the  
kyng  
Chyrste  
sheweth  
to hys  
subiectes.



## Of the kyngedome of Chyſte. fol. clij

muall ſute, he obteyneth and getteth for his ſub-  
iectes. But nowe what the ſubiectes ought to  
folowe in this kyngedome, they muſte lerne of  
theſe kynges Chyſte as wel in doctrine as, ma-  
nours of lyfe, and thus the ſcripture propow-  
neth our kynges Chyſte vnto vs for an exem-  
plar whome we ſholde folowe. So Chyſte hath  
imbreaſed the onely wyll of G O D, hath prea-  
ched it and declared the ſame to men. So we in 1. Pet. 2  
lyke wiſe beſide the pure and ſincere word ought  
to imbrace nothyng more deſprouſlye ne ought  
to preache and declare anye thinge more often.  
And as pertaynyng to the maners of lyfe, ſo  
Chyſte beinge reupled, reupled not agaync be-  
yng euill intreated, rendred not euill for euill.  
So Chyſte dyſturbed not temporall polycies,  
wherefore neyther we ought to diſturbe them.  
Chyſte bare the Crolle pacientlye wherfore we  
ought alſo pacientlye to ſuffre. Finally for-  
aſmuch as this kyngedome is ſpyrituall and  
euerlaſtyng and not ſene with the eyes. Ther-  
fore it is onely with fayth and the ſpyrite espy-  
ed and begon whiche after this lyfe ſhall in the  
berye thyng ſelfe be opened and made manifeſt  
euerlaſtyngly and as thapocle ſayth euen face  
to face. The cauſes of this kyngdome be G O D  
the father whiche ordeyned it and with promy-  
ſes confirmed it. Chyſte in whome this kyng-  
dome was conſtytute and whiche is the kynges Causes  
reigne of of the  
hereof. The holre ghoſte is cauſe in that he ſancti- Chyſte.  
fyeſt and with ſundrye gyftes furnyſheth  
this kyngedome. And lyke as theſe cauſes be  
not carnall, but ſpyrituall: ſo neyther the king-  
dome inſtytute of them can be carnall.

The meane wherby this realme is adminiſtered

## Common places

is Gods worde by whiche the holye ghost worketh in the same. Howe the waye that a manne maye come in to thys kyngdome is declared sufficientlve in the places before. The kyngdom

One on- of Christ is not deuinded into partes, for euen  
lye spiri- as there is one kyng of thys kyngdome, so his  
tuall kin kyngdome is one, that is to saye spiritual, cons  
gedō of sistynge in the consciences of menne and begin  
Christe. neth here in faythe to be consumate and made  
perfecte after hys lyfe eternallve.

**E**ffectes ¶ The effectes of the reygne of Christ, be partly taken of Christ h kyng, & partly of the subiectes. The effectes of the kyng Christ be nothing els but benefites and priuileges whiche GOD bestowed vpon hys subiectes, and be these. To geue remission of synnes. To delvuer and enfranchyse the consciences frome all outwarde thynges as appertaynyng to iustification. To delvuer the subiectes frome the power of synne, and of death. To defende the subiectes frome the power of the deuyl, of the worlde, and frome al euyls. To geue the holye ghooste that maye rule, defende, guyde, stay and kepe his subiectes in his realme. To make intercession vnto the father for hys subiectes, and playe the aduocate. To make his subiectes kinges ouer al spirituall enemyes, that is to saye, synne, the deuyl, death, hel, and the worlde also, accordyng to the saying in h revelacion of John, wher is said, h Christ made vs kiges & priestes. To make his subiectes priestes so h they may offre spirituall sacrifices to god accordig to h saying of Pe. ye are made a spiritual house, & an holy priesthode for to offre by spirituall sacrifices acceptable to God

Ro. viii.

i. Joh. ii

Apo. i. b.

1. Pet. ii.

Of the kingdom of Christ. fol. cliii.

by Iesus Christ, & therefore the subiectes of this  
kingedome be called a kingly or royal priesthode  
of the said Peter. And of John in his reuelation  
they be called the priestes of God. To re-  
warde his subiectes wth euerlastynge lyfe  
which in faythe and spirite begynneth here and  
shalbe perfected after this lyfse eternallye. Sem-  
blable effectes may be broughte hyther oute of  
the effectes of Christ set out before. Also out of  
the places of abrogacion, and of the christen ly-  
bertye. The effectes of the subiectes of this  
kingedome be gathered of the obedience, whiche  
they owe to thei kyng Christ, to thintent they  
shoulde folow him as wel in doctryne as in ma-  
ners of lyfe as. To loue and embrace the same  
worde. To teache the same worde that Christe  
taught. To cleue to the word of Christ faithfully  
according to the example of him. To proclaime  
Christ their kyng. To magnifye hym. To be-  
leue and haue assurance in Christe that he will  
saue, kepe and defende theim, and also that he  
can do these thynges. Not to shynke ne swarue  
from Christe their kyng trayerouslye vnto  
Sathan and his kyngedome. To execute lo-  
vingly al the commaundementes of their kyng  
Christe. To deny them selues, and to thinke no  
goodnes of them selues in respect of this Christ  
their kyng. To suffre by the example of Christ their  
king patiently. To fle vnto Christe their king in  
traytaciō or afflictiō, & not vnto weapōs, vnto the  
swerde wher wth he mayest defende thee, and he also  
by the example of Christ thy king, which whē he  
was afflicted in the crosse he fled by praier in faith  
vnto the father. To honoure temporall rulers,  
to obey them, not to chase them awaye, not to

1. pet. 2. b  
Apo. i. b

Effectes  
proceding  
of the sub-  
iectes.





## Common places

disturbe common weales, or to inuade empyres,  
and other mens dominions, and all this by the  
example of their kyng Christe. To loue not o-  
nely their frende, but also their enemyes by the  
example of Christ. Not to rendre euyl for euyl,  
but good for euyl by the example of Christ. To  
be seruant to al mē, & contrary to no mā, & that  
by the example of Christ their king. These & sens-  
ible effectes innumerable maye be gathered of  
the obediēce of the subiectes of this kyngedome  
which for the most part stādeth onely in imitaciō  
that subiectes shoulde folow Christ their king in  
doctrine, & in maners of lyfe, & so by all thynges  
obey Christ euē as he obeyed the father. &c. Itt  
the tytle of churche tofore expounded geueth  
more effectes of subiectes, for there is no dyffe-  
rence betwene the church and the kyngedome of  
Christ, but the in the expouninge of the kyngedō,  
the benefytes and ptylleges of the congregati-  
on be more evidently exprest which is taketh at  
Christes handes, and hym whome in this kyng-  
dome we cal king, in the church we call heade.

Contraries.  
papisti =  
call.  
Luc, xlii

Contraries to the kyngedome of Christe are  
these. To graunt the kyngdome of Christe to be  
carnal or temporall or of this worlde. To bynde  
Christes kyngedō to outward obseruaciōs con-  
trary is this of Christ. Wh kyngedō cometh not  
with marking. To saye Christ the kyng of this  
realme sitteth on the right hand of God the father  
yde, and nothynge regardynge here in earth his  
subiectes. This errour is the Epicurians er-  
roure. To saye Christe ascendynge vp to heauen  
lefte his kyngedome here in earth vnto the pope  
hys deputye to be administred of hym; whiche  
erroure is agaynste the eternal raigne of Christ  
his eternal bishoprych and priesthode.

The er-  
roure of  
Epicu-  
rians.  
The de-  
testable

## Of resurrection. Fol. cliiii.

To saye there maye be true subiectes of this  
 kyngedome which beleue not. To saye Christ ru-  
 leth hys kyngedome by other meanes than by  
 the holy ghost and his word. To denye this king-  
 dōe to begin here in faith, & in spirit, & after this  
 lyfe to endure eternally. To hold þ the subiectes  
 of this kyngedome owe an other obedience then  
 that whiche Christe their kyng vsed towarde  
 God the father which was of al the moste per-  
 fecte. To saye Christ the king in his kyngedome  
 is onely to be folowed in doctrine, and not in ma-  
 ners of lyfe. To denye that in this kyngdom ge-  
 nerally taken be hypocrites, & shalbe to the ende  
 of the world. To holde with Chiliastes þ Christ  
 shal raigne here in earth a. M. yere with þ godly  
 in al kynde of pleasures. To graunte wth the  
 Anabaptistes, & the captaynes of þ erreure that  
 is to saye Nicholas Storker, Monetary Piperie  
 and other new heretikes that the godly here in  
 earth shal set vp a corporal and ciuile kingdō al  
 the vngodly put downe. This erreure those fu-  
 rious parsonnes haue taken forth of the psalme  
 where it is writen in this wyse, let the saintes  
 be ioyful with gloze, let the reioyse in their bed-  
 des, let the prayes of God be in theyr mouthe,  
 and sharpe sweardes in their handes, that they  
 may be auenged of the hethē, & rebuke þ people  
 þ they may binde their kinges in chaines, & their  
 nobles w linkes of yron. That they may be auē-  
 ged of the as it is writtē, such honour haue all  
 his saintes. This psalm thei haue carnally wre-  
 sted to their purpose wheras if it be wel cōside-  
 red it maketh nothig w the al. Itē it is cōtrary  
 to this doctrine to forbid vnto þ subiectes of this  
 kingdō politike or ciuil workes. As is here any  
heresy of  
papistes  
Chilia-  
stes.  
Anabay-  
tistes.  
Storker  
Monetary  
Piperie.  
psa. cxlix  
temporal

## Common places

temporall office, to playe the kyng, the mayre, the constable, the sherif, or anye other inferioure rowmes, to bye, to sel, or to exercise any maner of constracte in the world.

¶ Of resurrection. Capi.

LII.

Distinction.

**T**he resurrection of the deade is wherby in the last daye all men shall ryse agayne from death, the good to everlastyng life, the wicked to everlastyng punishment.

¶ Probacion of the diffinicion.

Joh. v. e  
mat. 25.

**¶** Veruayle not at this (sayeth Christ.) The houre shall come when all that are in the graues shall heare his voyce, and shall come forth, they that haue done good vnto the resurrection of lyfe, but they that haue done euyl, vnto the resurrection of damnacion.

Causes

**¶** The vniuersall cause of the resurrection is the promyse of God, wherby God promyseth in scripture the resurrection. Hither also maye be reduced such places of scripture as treat of the resurrection, namely Esay. xxxvi. lxxvi. xxiii. Daniel. xii. Oseas. xiii. Job. xix.

**¶** Besyde the foresayde cause of resurrection Christ also is cause specially for the godlye, accordyng to Paul. i. Corinthiorum. xv. where he proueth the resurrection by the example of his resurrection of Christ in this wyse. Christe rose from death to lyfe, ergo the deade also shall ryse agayne. The same argumente he vseth in his fyrste epistle to the thessa. capi. iiii. where he sayeth in this wyse, for yf we beleue that Iesus dyed, & rose agayne, euē so them also which slepe by Iesus, God wil bring agayne wyth him. In the same place



place the apostle also describeth the maner and forme of the resurrection.

**T**he resurrectiō shal be one synge thyng and cōmon to al mē euē an vprisyngē aswel of h̄ vn- godly as of the godly but vnto diuerse endes.

**F**or asmuche as two sortes of men shal ryse agayne a godly and vngodly, therefore there be .ii. sortes of synallest effectes to be made of the resur-

rection. The godly shal haue these effectes folo- wyng them. To ryse vp vnto euerlastyngē lyfe.

To be with the lord alwayes according to Pau- les sayinge. And so shal we euer be with h̄ lord.

The vngodly shal folow these effectes. To ryse agayne to euerlastyngē punishmentes. To be for euer more with the deuyl and his sungels.

**C**ontraries to resurrection be these. To deny with the Sadducians, Simonians, Archonty-

kes, Hierarchies & other heretykes the resur- rection of the deade. To say with the Chyliastes that there shal be after the resurrection in earth

a cypellage some indaryngē a thousande ye- res, in which shal raigne the godly with Christe in all kynde of pleasure.

To holde with the Se- leucians that there shal be no resurrection at al in tyme to come, but that it is nowē dayly made in the regeneration of the chyldren of God.

To say with the heretykes of Araby that the soule pershereth together with the bodye. To be of the same opinion that Manteschus was, which said

that his hearers or discyples were resoluē into the electe or baryes of the electe, and that the other soules returned into wyld bestes.

To holde with certayne heretykes that the sowles of wycked parsonnes be conuerted in

Partes

Effectes

John. v

i. Thes.

iii. d

John. v

math. 25

Cōtra =

ries.

Saddu =

cians.

Simont

ans.

Archon

tykes.

Hierar =

chites.

Chili =

astes.

Selen =

cians.

## Common places

**Epicuri-  
ans.  
Marci  
Basili-  
des.  
Valen-  
tinus.**

**Anabap-  
tistes.**

**iiii. Es.  
iiii. d**

to deuyls and into other beastes accoꝝdyng to  
their desertes. To say the deade forthwith after  
their deathe do rylse agayne by the example of  
Christ. Against whom Tertulian disputeth in  
his boke de resurrectione carnis, to holde wth  
the Epicurians and w certaine other philosoz-  
phers that al thinges be at a poynte after deth.  
To holde wth Marcion, Basilides, & Valenti-  
nus that we shal not rylse agayne in fleshe. To  
holde that the hole man shal not rylse agayne but  
onely eyther the fleshe, eyther the soule, eyther  
the spirite, againste whiche erreure. dysputeth  
copiously Tertulian in his boke de resurrecci-  
one carnis. To graunte a spiritual resurrecci-  
on after this lyfe. To holde anye other causes  
of the resurrection than the promyse of GOD  
and the resurrection of Christe for whose cause  
the godly shal rylse agayne, and for whose cōtēts  
the vngodly shal be damned rylsenge agayne to  
they eternal damnacion. To make two resur-  
rections one of the fleshe or body, an other of the  
soule or spirite. To holde wth the Anabapti-  
stes that the soules of the damned parsonnes  
shall rylse agayne the seconde tyme vnto euerla-  
stynge lyfe when they haue ones suffered pu-  
nyshmente ynoughe for they synnes. This er-  
roure they haue taken by the occasyon of that  
texte in the psalme where it is said non imper-  
petuum irascetur deus neque in eternum com-  
mouebitur. God shal not be angry perpetuallie,  
neyther shal he be moued for euermore. Itē out  
of the fourth boke of Esdras where he is lyke-  
ned to a matrix. To dispute fondly and super-  
sticiously besyde the worde of God of the maner  
and forme of the resurrection.

To

## Of euerlastyng lyfe. fol. clvi.

To iudge of the resurrection after the iudge-  
ment of reason leaurnge the woꝛde, lyke as Sa-  
ducians do iudge of the resurrection in the gos-  
pel, where Christ calleth them backe agayne fro  
the iudgemente of reason vnto the woꝛde of  
God sayinge: Haue ye not readde in the boke of  
Moses. &c.

## Of euerlastyng lyfe. Capi. liii.

**E**uerlastyng lyfe is a certayne and sure  
knowledge of God and of our Lorde Je-  
sus Christe, whiche begynneth here in  
... saythe vnder a sure hope, and in spirite,  
and shall be made manifest after this lyfe vnto  
perpetual ioye and immortall inheritaunce.  
As thou hast geuen vnto hym power ouer  
euerie fleshe and all whiche thou hast geuen  
vnto hym that he maye geue vnto theym euer-  
lastyng lyfe. Nowe this is the euerlastyng  
lyfe that they shoulde knowe thee onely to be the  
true God & whom thou hast sent Iesu Christ.  
The reste of the diffinicion proueth the apostle  
Peter in his first epistle .ca. i. Blessed be God &  
father of our Lord Iesu Christ which through  
his aboundant mercy begat vs agayne vnto a li-  
uely hope by the resurrection of Iesu Christ fro  
death, to enioy an inheritaunce immortall & vnde-  
fyled and vpperishable reserved in heauen for  
you whiche are kepte by the power of GOD  
throughe faith vnto saluacion, which is prepa-  
red alreadye to be shewed in the laste tyme.  
when ye shall reioyce, though nowe for a  
season, yf nebe requyre, ye are in heauynesse  
through manyfolde temptacions that your faith  
ones

Diffini-  
cion.

Proba-  
cions.

Ioh. 17.



## Common places

ones beyng muche moore precious then golde that perisheth, though it be tryed weth the fire, might be founde vnto prayse, gloire and honor, at the appearinge of Iesus Christ. ac. Also the apostle sayeth, we see nowe in a glasse euen in darke speakynge, but then we shall see face to face.

**The effectes of euerlastynge lyfe** appeare also in other places euerye where in scripture, as Apoc. xxi. ii. Re. iii. Esa. xxxvi. xliii. lxvi. & they ought to be gathered by the contrarie of the effectes of euerlastynge punishment whiche abideth for the vngodly.

**Causes.** The cause of euerlastynge lyfe is the promyse of God. for because God hath promised euerlasting life to such as beleue in Christ, therefore they receiue it. Therefore also the apostle calleth euerlasting lyfe the gifte of God, and in the .iiii. capt. to the Rom. he ascribeth the inheritaunce

**Ro. vi.** not to the lawe but to the promyse. Christ is the person for whome God hath promised eternall lyfe, and for whom it is geuen accordyng to this

**Joh. v. c** of Christ. Verely verely I say vnto you he that heareth my wordes, & beleueth on him & sent me hath euerlasting lyfe, & shall not come into damnacion but is escaped from death vnto lyfe. Item Christ geueth euerlastynge lyfe to suche as cleaue vnto him by fayth accordyng to this.

**Joh. 17.** Whom thou haste geuen vnto him; he shall geue the eternall lyfe. To these causes may also fayth be added. for fayth taketh holde of Christ; and so iustification ensueth: but vnto iustification is eternal lyfe annexed.

**Partes.** Eternal lyfe is not cutte into partes but the scripture calleth lyfe eternal one certen & perpetual

## Of euerlastyngelyfe. fol. clvi.

tual ioye in a newe heauen and a newe earthe in which the godly shalbe euerlastynglys wpyth God and shal worship God accordyng to Esaye the prophet: and al fleshe shal come to worshyppe before my face. Esay. 66.

**T**he effectes of eteruall lyfe be taken chieselye of þe commodities and ioyes ensuynge in the life to come, and be these: to haue eternal ioyes. For in the euerlastyng lyfe shal cease al waylynge, al sorowe, finally al afflictions and sadnesse. Apoc. xxi. And God shal wype away euery teare from their eyes. To ioy and reioyce euerlastyngly. To worship God perpetuallye, not to fele any moore synne, death, and persecutions. For death also shalbe vtterly deuoured, and God shal wipe away euery teare, as afore I sayed. Certes these effectes and semblable of eternall lyfe be far fro al vnderstanding of mā. For euerlastyng lyfe is such a thing as is beyonde the capacite of man, and aboue al humane thinges. As also Chryste teacheth where he sayeth that in the resurreccion of the dead, they shal neyther mary nor be geuen in mariage (that is to say) no earthly nor carnal thing shalbe in the cuerlastyng lyfe. Effectes  
Esay.  
65. 66.  
Apo. xxi  
mat. 22. c  
Luc. xx.  
Mar. xii

**C**ontraries to eternall lyfe be these. To saye there is any other moze pryncypal cause of euerlastyng lyfe then þe promyse made to þe belyuers in Chryst. To graunte þe euerlastyng lyfe chaunceth for our workes oz merites. To saye euerlastyng lyfe is a due reward for our workes. To saye fro purgatorye is the waye to euerlastyng lyfe. To erre that þe wicked and the deuils shall ones at last come to euerlastyng lyfe, after they be ones sufficiencytly purged. To dreame, any carnal thing of euerlastyng lyfe as of pypynge & dauncynge, of eatynge and drynkyng, of wyf and chylde, of house and land, of riches and honoure, of gloryng in manerlyng, of pryncypal cause of euerlastyng lyfe. Contra-  
ries.  
Papisti-  
cal.  
Popish  
The er-  
rour of  
Anabap-  
tistes,  
and

## Common places

and dyncynge, of delycate fare. &c. To iudge  
of euerlastynge lyfe by natural reason, leauynge  
the open worde of God.

Of Prayer.

Capi. liti.

**Discrip  
cion.**



Prayer is an askynge with faythe  
of some thing of God, with an ef-  
fection of heart, and is geuing of  
thanckes for benefites receyued  
of God.

**Prabaci  
on.**

**esl. xxi.**

This description of prayer is  
playne because of the two kyndes of prayer, pe-  
ticion, and thanckesgeuyng: Concernyng the ef-  
fection of the heart, we be aduertised by the pro-  
phete Esay. This people (sayeth the Lorde) ap-  
procheth vnto me with their mouth, & honoꝝ me  
with theyꝝ lippes, but theyꝝ heart is farre from  
me. &c. Concerning fayth Christ sayeth. Mark.  
xi. Therefore I saye vnto you, what so euer ye  
aske when ye praye, beleue that ye shall haue it,  
and it shalbe done vnto you.

**Partes.  
Inuoca  
cion.**

**Peticiō.**

There be two kyndes of prayer, callynge on,  
oz peticion and geuyng of thanckes. Callynge  
on oz peticion is in whyche God is called vpon  
in some thyng, oz wherein anye thyng is  
asked of God. To this kynde of prayer pertainē  
suche psalmes as be petitionary oz inuocatory,  
in which thou mayest very wel beholde the force,  
nature, and forme of callynge on. Such be these,  
Psalmes. xi. xii. xxi. xxiii. xxxiii.

**thanckes-  
geuyng**

Geuyng of thāckes, is whereby we render and  
peldē thāckes to God for the hearinge of poure  
praier, & for thiges receyued of God. Vnto this  
kinde of praier, pertainē such psalmes as be de-  
mō-



moſtratiue cōteyning praifes & thākes for þ̄ de-  
liuerye out of perils, & for other benefites, as be  
theſe pſalmes. iiii. xviij. xxxix. xxxix.

¶ Causes of the whole prayer be þ̄ cōmaūdemēt, Causes  
promyſe, ſayth, and neceſſite. Of þ̄ two former  
cauſes, thus ſpeaketh Chriſte. Aſke, & it ſhalbe  
geuen you. Itē, what ſoeuer ye ſhal aſke þ̄ father i. Joh. vi  
in my name he wyl geue it you. Of ſayth ſpea-  
keth Paul Ro. x. How ſhal they cal on him vpo  
whome they haue not beleued. Item, Marke vi.  
Chriſt ſaith: what thing ſo euer in your prayer  
ye aſke, beleue that ye receyue it, & it ſhalbe done  
vnto you. Andoubtedly vnto Chriſte for whose  
cauſe we be heard of God þ̄ father, is required  
ſayth, which taketh holde of the promyſe wherby  
god hath promyſed þ̄ we ſhall be heard in Chriſt.  
This ſayth is eſpied very well in þ̄ miracles of  
Chriſt in þ̄ goſpel, wherc alway before any mira-  
cle was declared, ſayth went before, although the  
euāgelistes haue not alway ſet it out. Neceſſitie  
the fourth cauſe of prayer, proueth Eſay þ̄ pro-  
phet where he ſaith: Lord in their ſtraytes they Eſa. xi.  
haue ſought thee. So Susanna forſaken of all,  
began to crye to þ̄ Lorde: So Jonas þ̄ prophete Dan. .17.  
being in þ̄ whalles belly poured oute his prayers. Jona. ii.  
to God: ſo Dauid euer among praieth in his ne-  
ceſſitie & perils, he is heard & geueth thanks to  
God. So alſo Chriſt in þ̄ orcharde praieth. And  
theſe foreſayd cauſes do properly belonge to in-  
uocation or calling on: thankeſgeuinge taketh Mat. 16.  
his propre cauſe of the duety. For in þ̄ we be the Mar. 14.  
people of God, God heareth vs: yea, & in maner Luc. 22. c  
he ouerwhelmeth vs w̄ his benefites. Therefore  
we owe of duety to render thankes, beſyde whi-  
che God requyrez of vs none other recom-  
penſacion

## Common places.

penſacion or rewarde for his benefytes, as euery where the ſcripture teſtifieth.

**Effectes** ¶ The effectes of prayer that demaundeth or cal  
of petiti- icth on the Lord, be theſe. To be hearde of God.  
on & inuo To obtayne our demaundes. To be deliuered  
capon. frome euils or perils. But theſe effectes do not

**Math.**  
**vii. b.**

chaunce euen for the ſelfe prayer ſake, but for the promyſe ſake added to the prayer, accordyng to this, aſke and it ſhalbe giuen you. Now by cauſe Chriſte byddeth vs pray, and hath promiſed hearynge of the father, euen therefore we be hearde. Furthermore theſe effectes be brought forth of God, and ſomtymes they folowe not the

**Note**  
this ſy-  
mplitude



prayer whyche thinge neuertheles is not done wythoute our greate vtilyte and proſyte. For lyke as a wyſe and prudent father giueth not forth wyth all thynges to his ſonne that he aſketh vnwilly, or of other cauſes, ſo the heuenly father knoweth thoppoſtunytie of tyme when to grue, to graunt, and to heare vs, and that for our incredible proſyte, wherefore no tyme of hearynge ought to be appoynted vnto God. But when we haue made our prayer, we muſte abyde wyth all patience tyll it pleaſeth God to graunte vs our requeſtes frome whens therfore procede theſe offces of prayer. To praye alwayes. Eccl.

**Lucke.**  
**xvii.**

xviii. Be thou not letted alwayes to pray. Item in the goſpell of Luke we be commaunded of

**Col. iiii.**  
**i.** Theſſa  
**iiiii.**

Chriſte ſtill to praye and not to ſaynie. Loke there vpon the parable of the wycked iudge. Item to be inſtant in prayer. To praye wythoute ceaſyng.

**Theſſe-**  
**tes of**  
**thankes**  
**giuynge**

¶ The effectes of grynge thankes to God be theſe: To prayſe God, to reder thankes to God, to magnifye God, to confeſſe his name: Theſe effectes

effectes be called in scripture the sacrefices of prayse, and frutes of our lippes, whiche we offer to God for his benefites towardes vs. Now as in the effectes of perpecon and inuocacyon be excluded the circumstaunces of tyme and of places, so also in thanksgyuing.

**C**ontraries to the true prayer are these. To make of prayer a worke that of it selfe deserueth iustifycacyon, hearynge and other thinges. To worshyp sayntes: to call on sayntes. To bynde prayer to certeyn circumstaunces of places, of tymes, &c. To praye without fayth and hope of hearynge. To praye with a wauerynge mynde. To praye without necessitye or when thou hast not occasyon to demaunde anye thyng of God. To mumble by certayne psalmes or prayers in bayne, contrarye to the seconde commaundemēt thou shalt not take the name of God in bayne. Not to praye or call on God or geue thanks for benefites receyued for hym, sith we haue a commaundement to praye, to call on, and to giue thanks. To holde that our prayers be hearde of God euen for our workes sake bycause we praye, and not bycause of the promys made that the prayers shal be heard. To leue praying when God heareth vs not forth with. To expounde the commaundement of scripture of praying alwayes, nyght and day to kepe in the temple and to mumble by prayers. To praye to thynke thou mayst be sene and prayed of men, after the facyon of hypocrites. Mat. vi. To be a blaber & pryter patterer when thou prayest. Mat. vi. To prefer or matche prayers byuiled of mē with the Lordes prayer, named the pater noster. To desire that God doth defer the tyme of hearyng vs

Chre.  
xii. f.

Contraries.  
The error of fryers and mōches.  
The error of, saynte men.



The error of temple men.

Hypocrites,  
Bitter pater noster



## Common places.

to our own profite and commoditie. To denye  
 þ prayer may be applyed for þ necessities of other

Of Rule      Capi. Iii.

Diffini-  
 cyon.

**R**ule is Gods ordynance, to appoynt  
 good and profitabill thynges to be done  
 to punyssh the faulte, and saue the vn-  
 faulte, whiche is to be obeyed, not onely  
 for wrath, but also for conscience sake.

Roma.  
 xiii. a.

¶ Proues of this diffynicyon.

¶ There is no power (sayth Paul) but of God,  
 the powers that be, are ordyned of God, whoso-  
 euer therfore resisteth power, resisteth Gods or-  
 dynance. And they that resist, shall haue to the  
 selues damnacyon. &c. Wher perieyne many sen-  
 tences out of the prouerbes of Salomon, whych  
 confyrme the cruill and temporall power to be  
 the ordynance of God, as this sentence: Per

Prouer.  
 viii. ¶

me reges regnant. &c. Wher me the kynges regne  
 and prynces make iuste lawes, through me Loz-  
 des beare rule, and all iudges of the earth exe-  
 cute iudgement. Here Salomon signyfeth that

Prouer.  
 xvi. b.

the temporall power is ordyned by the worde of  
 God. Item he saith: Diuiniatio in labiis regis,  
 in iudiciis non errabit os eius: that is, diuina-  
 tion is in the lippes of the kyng and in iudges

Rortii. b

ment his mouth shall not erre. &c. The offces  
 and partes of a ruler be declared of thapostle  
 Paule by these wordes: wilt thou be without  
 feare of the power, do well then; and so shalt thou  
 be praysed of the same; for he is the mynyster of  
 God for thy welth. But if thou do euill: the feare,  
 for he beareth not the swerd for nought; but is  
 the mynyster of GOD to take vengeance on  
 them that do euill. The selfe same offces be put  
 of Peter. i. Peter. ii. Furthermore the ruler  
 ought

oughte to prescrybe and commaunde his sub<sup>je</sup>ctes suche thynges as be ryght profytable, and to punyssh the euyl, and saue the innocente for the conseruacyon of publyque peace and honestye. And lyke as rule is the ordynaunce of God, so the ordynaunce of the ruler and his offyces God ascribeth to him selfe, lest a man holde contemne them or set them at nought, accordeinge to the sayde text of Salomon, diuination is in the mouth of y<sup>e</sup> kyng, neyther his mouth shal erre in iudgemēt. Itē a true measure & a true balance are y<sup>e</sup> Lordes, & he is y<sup>e</sup> authoz or weightes. ¶ The office of the ruler concerning the prescrybinge of ryght and profitable thynges in a common wele is set forth by a goodly description of Cicero in his .ii. boke de legibus. But concerninge our obedyence towardes the ruler, thus writeth thapostle in his Epistle to the Romans, wherfore ye must nedes obey (saith Paule) not for feare of vengeaunce only, but also bycause of conscience, that is that the conscience be not spotted wryth synne. Whither pertyen such sentences in the prouerbes of Salomon as teache that rulers are to be fered, as Pro. xvi. Indignacio regis nūciū est mortis, at vir sapiens placabit. The kinges displeasure is y<sup>e</sup> messēger of death, but a wise mā wil pacify hi. Itē i an other place. The terrour of the kinge is as the rozyng of the lion, he that offendeth him his soule sinneth. ¶ The causes of rule be these: God whose ordynance it is, & y<sup>e</sup> persōs ordeyned to elect the ruler (where as it goeth by elecciō) or a iust tytyle of inheritaunce (where it goeth by succession) of blood to thintent all thynges be done in order. The formal cause is taken oute of the priuile-

Prouer.  
xxi.b.

Cicero.

Causes.

## Common places

ges of the Emperours, Kynge and princes, or by anye other vsage whereby the ruler is constitute.

**Partes.** Of temporall rulers, some is superiour and head, other be inferiours and vnder powers.

**Effectes** The effectes of the magistratē or ruler be his selfe offices, whiche he exerciseth for the propyrie and auayle of hys subiectes, as to prescribe what is egal and profytable. To ordeyne and institute a certayne and sure policie stablyshed with good and honeste lawes. To defende the gytyles, to

**i. pet. ii.** punishe the gylyte, to putte of wronges. To mayntayne tranquillitie and quietie. To defende a peasible and quiet lyfe, for to that purpose well the apostle that subiectes shoulde pray for their kynge, even that we maye lyue (sarth

**i. Ti. ii b** he) a quiet and peasible lyfe in all godlynes and honesty. To reuenge wronges done to his sub-

**Ro. xiii.** iectes. To punyshe euill. To be dread of euill doers. To preserue and conserue a publyke honestye and peace in the worlde. Of thys effecte and offyce haue wrytten manye excellent, wyse, and politikelye learned men, as Plato, Aristotile, Cicero and other. To accepte the worde of

**Plato.** God accordyng as is commaunded in the. ii. ps.  
**Aristo.** Nunc reges intelligite. Nowe ye kynages be ye  
**Cicero.** wyse, be ye learned, ye that are iudges of þe earth. Serue ye the Lord with feare. &c. Now, to serue the Lord with feare, is to receyue and take his worde. Item the offyce and parties of a prince is to se þe true & sincere religion of god be set forth to his subiectes, accordyng to the example of Salomon who ordeyned the offices of the

**ii. Pa. 8.** Priestes by certayne courses and dayes. Item accordenge to the example of kynge Josaphat,  
 ii. Para.



ii. Para. xliii. of Ezechias. ii. Paralipomium  
xliii. Item in the booke of Iosue. capitulo. viii.  
it is wrytten how Iosue the captayne red vnto  
the people the booke of Deuteronomium, euē al  
the wordes of the lawe, bothe the blessinge and  
curse, accordinge to al that is wrytten in the  
booke of the lawe. Finallye it is the office of the  
ruler to nouryshe and mayntayne the teachers  
of the pure religion, vnto whyche office ꝑ pro=  
phete Esay exhorte the rulers, where he wry=  
teth that kynges shall be the nouryshe fa=  
thers of the churche, and Quenes shall be the  
nouryshe mothers.

Esay.  
xlix. f

¶ Contraries to the lawfull rule, and tempozal  
power be these. To denye that tempozall power  
is the ordinaunce of God, contrary to the open  
place of Paule. Romanorum. xiii. To saye in  
depressionge the dignitie of tempozall power  
that is the ordinaunce of nature. To holde that  
tempozal rule is a casuall ordinaunce, whyche  
men ordayned amonges them selues by fortune  
and chaunce, as they ded other thynges.

Contra  
ries and  
errors

To saye that an vngodlye ruler oughte not to  
be obeyed in tempozall or cruyle thynges, con=  
trarye to the example of Ioseph, of Daniel,  
and other sainctes which haue lyued vnder wic=  
ked magistrates, in hyghe obedyence.

¶

To holde that the gospel dothe abrogate cruyl  
power, whereas in dede the ghospell onely par=  
tayneth to the conscience, and in suche thynges  
as we haue to do wryth God. To denye that we  
owe obedyence in all cruyl thynges vnto cruyl  
Magistrates and tirauntes, contrary to ꝑ place  
of Peter whyche requyrez obedyence vnto

Euentis  
rantes  
ought of  
a chryste  
mā to be  
obeyed.  
i. pet. 2. c

## Common places

the heedcs, not onely yf they be good and curte-  
ous, but also yf they be frowarde. To save there  
is any other cause of disobedience of some sub-  
iectes towarde their rulers then the iudgement  
of reason. For where as reason vnderstandeth  
not that the temporal power is the ordinaunce of  
G O D it dysdelyneth and thinketh it a thyng  
vnworthely to obey. To denye that a good ruler  
is a synguler gyfte of G O D, contrarie to the  
place of Ecclesiasticus where it is sayde.

Ecc. x. a

The power of the earth is in the hande of God,  
and when hys tyme is he shall set a profitable  
ruler vpon it. To denye that an euill ruler is  
geuen for the synnes of men, contrarie to this  
of the prophete. For the synnes of the people  
hathe he made hypocrytes to raigne. Also the  
prophet Esay, capitulo. iiii. I shal geue children  
to be theyr prynces (sayeth the Lorde) and babes  
shal haue the rule of you. Item Salomon saye

pro. 28. a

eth in hys prouerbes. Because of synne the  
lande dothe ofte chaunge her pryncce. To graunte  
that subiectes maye auenge themselues of their

mat. 26. e

John.

xviii. b

owne iniurie, contrarie to this of Christe. He  
that strykerh wyth the swearde shall wyth the  
swearde peryshe. To denye that the counsels, the  
statutes, iudgements, and the regnes of kyn-  
ges and rulers be of G O D, contrarie to these  
places folowynge. Prouerbiorum. vi. Diuina-  
cion is in the lippes of the kynge. Item Job.  
God casteth not away the myghtye ones because  
he hym selfe is myghty. Prouerbiorum. xvi. The  
hert of the kynge is in the hande of the Lorde,  
lyke as the ryuers of water he maye turne it  
whether so euer he wyl. Item the weightes and  
even measures be the iudgement of the Lorde.

To

To holde we oughte to obey rulers, commaun-  
 dyng wycked thynges, contrarie to this of Pe-  
 ter, it behoueth rather to serue God then men. Act. 4. d.  
 Myther woulde Mathathias as we rede in the  
 fyrste of the Machabees, ne his sonnes in anye i. macha.  
 wyse obey the kynge Antiochus commaundingc ii. b  
 to sacrifice to ydols agaynste the commaunde-  
 mente of God. In lyke wyse neither the prophet  
 Balaam woulde obey kynge Balac. To saye Ju. 22.  
 that the election of publique officers and magi-  
 strates doth not rather pertaine to princes, al-  
 dermen or suche as be in authoritic, then to the  
 multitude of subiectes, whyche for theyr rude-  
 nes, and lacke of experience in cruell thynges be  
 for the most parte boorde of iudgement and blin-  
 ded. To holde that the felicitie of common wea-  
 les standeth in alteringe rulers. To dysturbe  
 the common peace for the election of the ruler.  
 To pluke violently vnto them the election of  
 the ruler, agaynste the olde priuileges lawes,  
 and customes. To vsurpe the office of a king or  
 ruler wythoute lawfull callinge or election.  
 To holde that God dothe prospere suche ruler  
 as violently or tyrannicallie, that is, wythoute  
 lawfull vocation vsurpeth any rule, contrarie to  
 the open examples of histories and very experi-  
 ence. To graunte that anye imperies or kynge-  
 domes maye be constitute, and ruled wythoute  
 heroical men indowed wyth noble and heroicall  
 vertues, for which mater loke vpon Plato. To Plato. ii  
 deuyde the cruell magistrate or ruler into the de Legi-  
 secular and spiritual ruler. To denye that suche bus.  
 subiectes as resiste the tēporall power & refuse  
 oftētimes lycht burthens be not more greuouly  
 punished of God, as the prophet Iere. also wyt-  
 nesseseth. Thus saith the Lorde, thou haste bro- Jer. 28. d



## Common places

G
 ken the cheynes of wodde, and thou shalte make  
 for them cheynes of yron. To deny that the diso-  
 bedient and sedicious subiectes agaynst the  
 pynce and ruler be most greuously punished  
 of God, accordynge to the example of Dathan,  
 Abiron, and Chore, as is red in the booke of Nu.  
 xvi. Item accordynge to the example of Sabye.  
 ii. re. xv. To say there may be such a pynce or ruler as  
 may please al his subiectes where as the good  
 kynge Dauid contrarily was reported of Absol-  
 on his owne sonne & he was not egall in iudge-  
 ment vnto the people, also Salomon that he gre-  
 ued the people to much. To forbid with & Ana-  
 baptistes temporall power vnto christen men,  
 contrarie to the open examples of scripture  
 wheras Ioseph and Dauid whiche beleued in  
 Christe bare temporall rules, Cornelius as we  
 rede in the actes was an officer of Rome. Item  
 the Centurio in the gospel with infinite other.  
 To forbid vnto Christen rulers, batels in de-  
 fence of their subiectes, execution of iudgements  
 with the swearde vpon the transgressours, &  
 other ciuil offices wherby realmes and imperi-  
 es be kepte, maintayned, and conserued. So A-  
 braham was a christen man for the faith whiche  
 he had in Christe, and yet neuerthelesse he made  
 many warres. So king Dauid and other. To  
 saye, that to playe the ruler is to playe the thefe  
 and robber. This errour is against the honestie  
 of the offices of kynges and rulers whose offi-  
 ces be to defende his honeste subiectes, to kepe  
 common peace, &c. whiche offices to do, is not to  
 play the thefe. For althoughe there be founde  
 some rulers whiche do exercise robberyes pil-  
 lagies and thefes, yet the office remaineth of  
 it

Holye &  
 godlye  
 parsons  
 haue  
 borne  
 rule.

A wy-  
 ked and  
 knauish  
 erreure.

it selfe good, neyther oughte it to be dysprayed,  
 because of certayne euill officers. To holde by mat. xx c  
 this place of the gospel, the kynges of the gen-  
 tyles haue rule ouer them. &c. that a christen  
 man can not beare office oz rule. This erreure  
 springeth of the mps vnderstandynge of þ com-  
 parison wherc Ch�ist compareth the appostles  
 which were subiectes with kynges constitute in  
 lawfull rule. To denye vnto rulers their cus-  
 tomes, tributes and taxes, to þ sustentacion,  
 and mayntenaunce of their Empire oz kynges-  
 dome, cōtrary to the place of Paul. Roma. xiii  
 where he sayeth: geue tribute to whome tribute  
 belongeth, custome to whom custome is due. &c.  
 To deny due reuerence to the ruler, contrary to  
 Paule, who sayeth: geue honoure to whome ho- Ro. i. b.  
 noure partayneth. To depose and put downe  
 the magistrate and ruler by the subiectes, and  
 to make newe rulers, where as theyz former ru-  
 lars wyl not receyue the gospel, whyche errour  
 was in maner the destruccion of a sorte of citi-  
 zes in Germany. To neglecte the offyce commyt-  
 ted vnto hym, oz negligently to regarde hys of-  
 fyce. For where as the scripture prescrybeth to  
 officers and publique ministers their offices,  
 it wyl haue them also accordyngly to execute the  
 same, to defende the good and punyſhe the bad,  
 Whither pertaine suche exhortacions in the pro- Ernest!  
 phetes as exhor̄te the rulers to earnest admini- admini-  
 stracion of the common weale, as Esay. i. Verne straciō.  
 to do ryghte, applye youre selues to equitie, de- D  
 lyuer the oppressed, helpe the fatherles to hys  
 ryght, let the wydowes complaynte come before  
 you. Item the prophet Zacharye capitulo. vii.  
 Execute true iudgemente. &c.

## Common places

To regarde flouthfullie the offices of a ruler;  
when thou seest thy subiectes rebellious and se-  
ditionous, whiche euyl by lytle and lytle destroyeth  
common weales.

### Of Wedlocke. Capi. I. ¶

Diffini-  
tion.

**W**edlocke is the lawfull couple of man and  
wyfe, ordeyned indissolublye to bynge  
forthe chyldren, and to eschewe fornication.

Probaci-  
ons.

1. cor. vii

mat. 19. a

¶ That mairymonye is the couple of man and  
wyfe doubteth no man. This worde (lawefull)  
excludeth all gyle and fraude which may chaunce  
about parsons contractynge matrimony. Now  
the former effecte of matrimony, whiche is, that  
it is ordeyned to the procreacyon of issue, proueth  
the place of Genesis. capitulo. i. Crescite et mul-  
tiplicamini. Encrease, & be ye multiplied. The  
latter effecte declarerth Paule to the Corinthi-  
ans wytyng: It is good for man not to touche  
a woman, neuerthelesse to auoyde fornicacion let  
euery man haue his wyfe, and let euery woman  
haue her husbnde. As touchynge the institus-  
cion, God did institute wedlocke. Gene. ii. I ad-  
ded this terme (indissolubly) that is to saye, vn-  
departably or wout breakynge, that a man shuld  
not thinke that wedlocke ones lawefullie made  
can be vndone and broke, which thing Christ him-  
selfe forbiddeth sayinge. That God contorned,  
let no man seperate. Howebeit where aduoutre  
commerch betwene, there is no longer wedlocke.  
For the promesse geuen is broken, wherefore in  
suche case it is lawfull, accordynge to the doc-  
tryne of Christe to seperate the parsonnes  
whych



whych before were contracted in Matrymonye. Causes.

**C** Causes of wedlocke be these: God the instituter, the consente of the parentes, or of suche as supply theyr rowmes, and of the persons contractynge. Item the lawes as well naturall as polityrque, the customes of the countrey. &c. For matrymonye belongeth also to cyuill and polityrque thinges, wherefore the lawes of nature, of princes, the customes of the countrey maye not be neglected about Matrymonye.

**C** Wedlocke is of one kynde, that is to wyte, the lawefull coupling of man and wyfe, by the agreement of bothe. Partes.

**E**ffectes of wedlocke be these. To brynge forth chyldren. Genesis. i. This effect although it proprely belongeth to wedlocke, yet it chaunceth not without the singular blessinge of God or gyft of the Lorde, wherewith God rewardeth suche as feare him, accordynge to the prophete: Blessed are all they that feare the Lorde and walke in hys wayes, thy wyfe shal be as the frutfull vyne vpon the walles of thy house, thy chyldren lyke the olyue braunches rounde aboute thy table: so thus shall the man be blessed that feareth the Lorde. To be a remedy agaynste fornicacyon. To be a signe of Gods will towardes vs in that we know this kynde of lyfe please God, and therfore is decked wth the promyses of God, and wth the worde. To be a token of the spirytuall wedlocke and felowshyp, whiche is betwene the church and Christe accordynge to Paule. This is a great mystery but I speake betwene Christe and the congregacyon.

Effectes of matrymonye.

Psal. c. xxvii.

1. Corin. vii. a.

Eph. v. g.

Contrar-

**C** Contraries to Matrymonye be these. To ryes. saye

## Common places.

**P**oligamie, & is  
 & hauing  
 of many  
 wiues to  
 gether is  
 forbydde

saye matrymony is not the ordinaunce of God,  
 but mannes inuencion. To say matrymonye is  
 a sacrament, iustifyinge euen of the verye worke  
 selfe. To holde a manne maye haue by Goddes  
 lawe moe wyues at ones then one, contrarie to  
 the fyrste ordynaunce of matrymonye. Genes.  
 ii. And they two shalbe one fleashe. &c. Nether  
 is there read any comaundement in the olde tes-  
 tament for the hauynge of manye wyues, al-  
 though examples doe testifie that it was in  
 vye, and perchaunce also suffred at those tymes  
 for increase of yssue or for other causes. But the  
 newe Testamente doeth vtterlye forbydde the  
 hauynge of manye wyues, and that by the au-  
 thoritie of Christe, who byngeth vs backe a-  
 gayne to the true instincts of Nature, and  
 righte ordynaunce of God. To holde it a lawes  
 full matrymonye that is contracted agaynste  
 gods lawes of Prynces, vsages of y countrey,  
 consent of the parentes, or of suche as repre-  
 sente their rowme, agaynste the consents of the  
 contractours, or whiche is contracted betwene  
 persons impotent ynhabable and vnamete to the  
 same. To holde that certayne matrymonyes  
 contracted agaynst some of the causes aforesayd  
 oughte to be dissolued and broken after they be  
 made, and can not be vndone. To holde that it  
 is lawefull aboute matrymonye to vse all ma-  
 ner of gyle and fraude. To saye the bare consent  
 of the manne and wyfe oughte make matrymo-  
 ny. To saye matrymonye may be broken for a-  
 ny other causes then for onelye aduoutrye. To  
 saye sykenes or other chaunce of fortune, ey-  
 ther prosperous or aduerse maye breake matry-  
 monye ones lawfully contracted. To holde that the

**M**ath. i.  
 b. xix.  
 Forddig  
 of wedlo-  
 cke is y  
 doctrine  
 of deuils  
 i. cor. 7. d

**Of Matrimonye. fol. clv.**

the infidelitie or vnfaithfulnes of eyther of the  
personnes in matrymonye breaketh matrymo-  
nye, contrarie to the Apostle. i. Corynthians.  
vii. To saye it were not better to marre then  
to burne in outwarde concupiscence and lustes.  
To exercise frowardnes and vngentlenes in  
matrymonye. To regarde matrymonye  
mouthfullie, or not to sustayne lo-  
uynge suche thynges  
as pertaine  
vnto it,  
)&C

*The ende of the Common  
places of Erasmus  
Sarcerius.*

ΤΕΛΟΣ.





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*Anno Domini.*  
*M.D.LII.*



